

The Methodist Magazine.

NO. 10.]

FOR OCTOBER, 1827.

[VOL. 10.]

DIVINITY.

A SERMON,

DELIVERED AT THE OPENING OF THE METHODIST CHURCH IN PENYAN.
N. Y. DEC. 21st, 1826.

BY THE REV. ISRAEL CHAMBERLAYNE,
OF THE GENESEE CONFERENCE.

And I will glorify the house of my glory.—*Isaiah lx, 7.*

God's ancient house was glorious. After the queen of the south had seen it, the wisdom of its contrivance, the strength of the columns and arches on which it rested, and the beauty with which it was adorned; there was no more spirit in her. In short, considered merely as a piece of architecture, it has long been reckoned among the wonders of the world.

Beside, it had been solemnly dedicated to the only true God, and God had signified his acceptance of it in the most convincing manner, by filling it with the cloud of his glory; by fixing the permanent symbol of his presence on the mercy-seat; and by gifting it with the oracle of "Urim and Thummim." Its ministers were dignified, its ceremonies august beyond description—and that nothing might be wanting to render those ceremonies imposing and awful, Sinai had given them birth—they had issued from her blazing summit, enveloped in blackness and darkness and tempest; invested with all the authority which God himself could give them.

And yet, my brethren, *this Christian temple*, though incapable of a comparison with *that*, in respect to those things we have noticed in it, on several better, infinitely better accounts, deserves to be considered the house of God's glory. In order to the establishment of this position, you will please to consider that the Jewish sanctuary derived all its real grandeur from its connexion with a religious system, whose chief importance consisted in preparing the way for, and ushering in another and a better dispensation: a dispensation to which this house is nearly and importantly related.

By how much therefore the Jewish is excelled by the Christian system of religion, by so much will this sacred edifice be found surpassing the glory of the other. Let us then, without going into a minute comparison of the two religious systems, attend to two or three instances, in which the glory that beams on this humble edifice, outvies that which made the Hebrew temple illustrious.

1. The succession of the gospel was distinguished by a *great addition to religious knowledge*—the knowledge essential to human happiness and salvation.

God was undoubtedly known to his ancient people, the prophets especially, who speak of him in language which justly excites our admiration ; but yet as a people, so dark were their general ideas of the nature and perfections of the Deity, that even the wisest and most illustrious of them frequently led the way into the rankest idolatry. Their perpetual proneness to that stupid practice, can be accounted for only, on the supposition that religious knowledge among them was extremely low.

But here, my brethren, all the perfections of Jehovah are unveiled ; especially those which belong to him as the great Lord and arbiter of men and angels. Infinite holiness, justice, truth, and goodness, are the awful, but mild and inviting characters, in which the gospel represents the great object of our fear, and hope, and love.

The fallen state of man, and the way of recovery from that fallen state, are here presented as they never were under the ancient dispensation. It is true, that by the law was the knowledge of sin, when rightly understood ; but it is also true, that the generality did not understand it in that way. They were familiar with the letter of it ; but its spiritual design they did not perceive. The veil was on their hearts. Not convicted of their guilt and impotence, it is no wonder that they stumbled at the very threshold of the kingdom of God. "For being ignorant of God's righteousness, and going about to establish their own righteousness," they would not submit themselves to the righteousness of God.

But even when a Jew beheld and felt his depravity and helplessness, the way to deliverance was but faintly illuminated. St. Paul in setting forth the inefficiency of the law, represents such a case in a very striking and affecting manner. The commandment comes, sin revives, and he dies. Like every true penitent, he consents to the law that it is good ; he even delights in it after the inward man ; but is still carnal, sold under sin. To will, is present with him ; but how to perform that which is good, he finds not ; till at length, pressed out of measure, with the distresses and difficulties of his situation, he piteously exclaims, "Oh wretched man that I am ; who shall deliver me from the body of this death !"

But by the publication of the gospel, the face of the covering spread over all nations is destroyed. Whoever reads the New Testament with attention, can be at no loss to determine, that "every man born into the world is there considered as very far gone from original righteousness ; and of himself, inclined only to evil continually." That herein there is no difference between the Jew and the Greek, all having sinned and come short of the glory of God. But if the gospel shows us how far sin has abounded, it

also shows us, how much more grace abounds in the provision of a Saviour, through whom God declares his righteousness for the remission of sins ; that he may be just, and the justifier of him who believeth in Jesus.

This method of a sinner's justification, while it illustrates the perfections of the eternal Mind, is perfectly adapted to the weak and fallen state of those for whose sake it was devised. For while, like the mystic ladder, it reaches to heaven, it rests on the earth ; and so actually places in the reach of every man, the means of ascending from earth to heaven. "How happy are our eyes, for they see, and our ears, for they hear" those things which many prophets and wise men desired to see, and they have not seen them ; and to hear, and they have not heard them.

That man will exist for ever after death, that there will be a resurrection of the dead, that the quick and dead shall be judged according to the deeds done in the body, and admitted to everlasting rewards, or consigned to interminable punishments, accordingly as they shall have done good or evil ; are truths which were seen but dimly under the legal dispensation.

"Clouds and darkness rested on" them. Truths these, I need not tell you how essential to the glory and efficiency of religion—religion itself cannot exist without them.

"The virtues grow on immortality.
That root destroyed, they wither and expire.
A Deity believed, will nought avail :
Rewards and punishments, make God adored ;
And hopes and fears give conscience all her power."

But what was so much a desideratum in the Jewish temple, is amply supplied in ours. Life and immortality are brought to light in it. Eternity is written on every stone—death is conquered—the grave has lost its victory—we shall burst from its powerless embrace,

"Clap our glad wings and soar away,
And mingle in the blaze of day."

Oh glory to God ! for though,

"An angel's arm can't snatch us from the grave—
Legions of angels can't confine us there!"

To what scenes are we reserved ! Oh the joy and dread ! the glory and the terror of that day, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire ! when they that are in their graves, shall hear the voice of the archangel and the trump of God—shall come forth, and stand before Him, who shall judge every man according to his works ; sending the wicked away into everlasting punishment, and receiving the righteous into life eternal.

What religion ever boasted such sanctions as these ! Whose altars were ever hallowed by so pure a light, or surrounded with so bright a glory !

2. Not only are the nature of the Deity, the actual state of mankind, the way of salvation, immortality, the resurrection, everlasting rewards and punishments, together with all the other doctrines of God our Saviour, more legibly traced on the Christian, than on the Jewish institutions ; but the former obviously possess a higher degree of glory than the latter, in that they are much more *simple*, and at the same time unspeakably more *efficacious*.

The Hebrew worship was splendid ; but it was burdensome. Its pecuniary exactions were high, its sacrifices costly, pilgrimages to the temple were frequent, and to many extremely difficult. Beside, the circumcision, on which the covenant itself depended, was sanguinary and painful. So that as a system of observances, St. Peter does not hesitate to declare, that it was a yoke which neither they nor their fathers were able to bear.

On the other hand, the Christian worship, though not disdaining all ceremonies, employs those only, which give it the port of a dignified simplicity. Such as are obviously suited to the spirituality and purity of its design. Nor should we omit the facility with which it is performed ; as it is on this account, that it is so emphatically, "a reasonable service." On the same account our blessed Saviour says to the burdened Jews, "Take my yoke upon you, and learn of me ; for I am meek and lowly in heart ; and ye shall find rest unto your souls ; for my yoke is easy, and my burden is light."

But above all, my brethren, it is unspeakably more *available*. This is one of its highest honours. In opposition to the letter that killeth, it is the Spirit—the dispensation of the Spirit, that giveth life to those that are dead in trespasses and in sins. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered, year by year, make the comers thereunto perfect. For then would they not have ceased to be offered ? because that the worshippers, once purged, should have had no more conscience of sins. But in those sacrifices, there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins."

But in the sacrificial death of our great High Priest, who offered himself without spot to God for us ; and in his perpetual intercession, ample ground is laid for the eternal remission of all our sins, and for the removal of all defilement from our consciences. For, by that "one offering, he hath perfected for ever them that are sanctified"—has given us "power to become the sons of God"—taking away the spirit of bondage unto fear—giving us the spirit of our adoption—and cleansing us from all unrighteousness.

'Thus sprinkled with the blood of atonement, we are suffered to come near to God, and enabled to lift up holy hands to him without wrath and doubting. And as under the reign of the Messiah, God's people were to be named "The priests of the Lord," and "Ministers of our God;" they are accordingly designated "A royal priesthood;" and as such possessing the exalted privilege of offering up "spiritual sacrifices, acceptable to God through Jesus Christ."

3. To instance nothing more on this part of the subject, the gospel dispensation incalculably surpasses the former, in respect to its *universality* and its *perpetuity*.

The advantages and blessings of the Jewish system, were confined exclusively to the holy nation. "In Jewry God was known; and his name was great in Israel;" but all beyond was the shadow of death: "Darkness covered the earth, and gross darkness the people." "He showed his word unto Jacob, his statutes and his judgments unto Israel;" but he had not dealt so with any other nations: "and as for his judgments, they had not known them." In the estimation of the bigoted disciples of Moses, to be a Gentile, was to be a dog, and a reprobate, and all the horrors of reprobation, present and eternal, were considered as his inevitable portion, unless he submitted to the heavy yoke of the law. Thus partial and exclusive in its spirit and design, we do not regret that it was temporary; especially as it is superseded by a dispensation of mercy to all mankind; which shall continue as long as the moon endureth.

Ours is the true *catholic*, or *universal* religion. Christ was the desire of all nations. All stood in need of such a Saviour; and so the Lord "Laid on him the iniquities of us all." "He became a ransom for all, to be testified in due time." "The very name by which he is called, is proof sufficient of the object and design of his mission: he is Jesus the Saviour, and is to be proclaimed as such to the ends of the earth—to every nation, and people, and tongue. And wherever the gospel is preached, there is a free, full, and sincere offer of salvation to every soul that hears it. And the offer is proof sufficient in itself, that there is a power to receive its blessings, given to those to whom the offer is made; as it would be of no use to offer them a salvation, which it was designed they either should not, or could not receive. A son of Satan might be capable of such dissimulation and bad faith, but the holy God cannot."*

And yet as the Jews, those inveterate believers in Gentile reprobation, were filled with wrath, at the intimation that there was mercy for any but their own dear selves, so there are some in these gospel days, who seem not to rejoice that "the Lord is loving to every man, and hateth nothing that he hath made—that he hath no pleasure in the death of the wicked—and that he willeth all

* Clarke.
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men to be saved and come to the knowledge of the truth. Instead of rejoicing at these assurances, so positively, repeatedly, and solemnly given, they endeavour to prop the tottering throne of their own gloomy Præterition; who consigns whole nations, and countless individuals from every nation, to the blackness of darkness for ever; not after they had become sinful, but eternal ages before they were born. At the agonies of the hopeless, made so by his own dire decree, he "grins horribly a ghastly smile." And the shrieks of infants, of a span long, the victims of his reprobating wrath, are music in his ears.

What a pity, that a monster so superlatively execrable, should have found a temple, an altar, or a worshipper under heaven! that our holy and merciful Mediator should have been confounded with him. Oh thou, who didst taste death for every man, and weeping over the city of thy murderers, saidest, "Oh thou that killest the prophets, and stonest them which are sent unto thee! how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not;" though thus wounded in the house of thy professed friends, let thy dying prayer be heard for them; "for they know not what they do."

We have said that ours is the universal religion; and so it is; not yet in fact, we admit; but it is made so in certain prospect, by a grant and covenant from its infinitely blessed Author. "In thy seed shall all the nations of the earth be blessed." "The promise," said St. Peter to the first fruits of the Gentiles, "the promise is to you, and to your children, and to all that are afar off; even to as many as the Lord our God shall call." And that call he has taken care shall not be wanting; for, "Go ye into all the world, and preach the gospel to every creature," is the standing charge of Christ to his ministers. And though they have not yet *fulfilled* it in all its extent, they are *fulfilling* it. They have not yet *gone*—but they are *going* into all the world, to preach a Saviour crucified and risen again for every creature. "At the name of Jesus, every knee shall bow." The heathen are given to him for his inheritance; and the uttermost parts of the earth for his possession. "The Lord will hasten it in his time."

One omen among many others, that these great designs are on the eve of their accomplishment, is that Christians instead of employing their arms against their brethren, are turning them against the common foe. Already the enemies of the cross are on the defensive. Rome, the Babylon of the Apocalypse, who not long since, "could call a million of swords from their scabbards," to avenge a fancied insult, and whose sceptre awed the world, is shrinking back into the humble insignificance from whence she rose. Mohammedanism is nodding to its fall; and one after another, the pagodas and the priests of Paganism are vanquished by those weapons of our warfare, which are mighty through God to

the pulling down of strong holds. And though strong they are, yet the strongest and the last of them must fall. For yet a little while, and a universal shout shall announce "It is finished! The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign *for ever and ever.*"

Such is the dispensation, my brethren, which covers and fills our temples with its surpassing glory. This, therefore, as one of them, is by a plain consequence, God's house, the house of his glory; and as he engages in the text to glorify it, let us consider,

Secondly, the import of that engagement.

The first, and most obvious remark under this head, is that he will furnish it with able and faithful ministers, pastors after his own heart, men who have had the happiness to experience the great blessings of pardon, adoption and sanctification themselves, without which they can never consistently offer them to others.

This essential requisite to their high office, will be obvious to others, as well as themselves; not by a great stretch of charity, or by a difficult and doubtful deduction—but by testimony which none can gainsay or resist. It is not sufficient that ministers stand fair with a mere party. It is a matter of course that they should do that, in all cases; and too frequent observation proves, that a minister with little, or nothing to recommend him, but the shibboleth of his sect, may make himself very acceptable to those, who like him, consider all religion to consist in a fiery zeal for their own peculiar tenets.

By paying his court to such, by stoutly belabouring all who do not subscribe to his opinions, insinuating, or roundly asserting the impossibility of their salvation—and thus,

"Dealing damnation round the land
On each he deems his foe."

Such a man, whether a Churchman, or a Quaker, an Arminian, or a Calvinist, may obtain, by such means, a cheap reputation among those who are as pitiable bigots as himself. Having men's persons in admiration because of advantage, is a common artifice with interested, time serving teachers of religion.

But the genuine minister of Christ brings with him, as the consequence of his upright life, and of his mild and amiable temper, "a good report also from them that are without." Such a man, possessed of sound native sense, and a well balanced judgment, cultivated and enlarged by science, especially the great science of salvation, as taught in the unsophisticated book of God, and above all, an ardent love of souls—such a man, I say, duly authorized by the church, magnifies his office.

That the great Shepherd and Bishop of souls confers an honour on the place where such a ministry is exercised, will more fully appear, when we consider the import of those terms employed in Scripture, to describe the dignities and the duties of it.

Those invested with the sacred functions, are called *ministers of Christ*, as they act by his commission, are his officers and immediate attendants, his domestics, and in a peculiar manner, his servants. They are employed in his peculiar business, empowered and authorized to negotiate, and transact for God, not some particular things only, but at large, in all the outward administration of the covenant of grace between God and man. They are *stewards of the mysteries of God*—for as a steward is the highest officer of a family, who is to “give them their portion of meat in due season,” so ministers under the economy of the gospel, are instituted to dispense spiritual food for the nourishment of the family of Christ; to feed them with the pure word of God, and with his holy sacraments; that they may grow thereby. They are public agents or *ambassadors for Christ*. They are God’s visible representatives upon earth, delegated to solicit and maintain a good correspondence between God and men; and to sign and seal covenants in his name, on which account their persons are sacred; and any contempt to them, is an affront to their Master, whose character they bear. Moreover, they are *the glory of Christ, and workers together with him*, as they are instrumental in carrying on that great work, by which he is glorified. They are charged with the accomplishment of that infinitely glorious design, for which all the abasement of the incarnation, all the ignominy, and all the torments of the cross were suffered. In short the preservation and enlargement of his spiritual kingdom are intrusted to their diligence and fidelity.*

Such, my brethren, are the glorious things which are spoken of the true Christian priesthood—such are the ministers, with which we trust this house will be glorified by its great Proprietor.

2. Another obvious conclusion from the text in favour of this place of worship, is, that he will cause it, and the institutions of religion generally, to be had in reverence.

For if God glorify his house with the ministry of faithful men—men of benevolent, amiable, and holy tempers; acknowledged as such, even by those that are without—workmen who need not to be ashamed;

“Whose hearts are warm, whose hands are pure;
Whose doctrine and whose lives coincident,
Exhibit lucid proof that they are honest in the sacred cause:”

it must follow, that the holy *place*, and the holy things in which they minister, will be respected and revered.

Exceptions there may be in the feelings and conduct of straggling individuals, who have no taste for the usages of civilized life; but passing over such, as are rather outcasts from society, than members of it, all who duly respect themselves, the feelings of others, the order of society, the dictates of conscience, and the

* Vide Nelson’s Festivals and Fasts, pp. 555, 556.

commands of God, will treat his sabbaths, his ministers, his house, and all his ordinances, with that veneration which their relation to him demands. The house and ordinances of God, thus esteemed and venerated, will not be forsaken, as soon as their novelty ceases. The present influx is hardly expected to continue ; but when the occasion of it is over, may we not hope that God will honour his house, by making it the habitual resort of a goodly number of serious and attentive hearers ; and of devout and humble worshippers.

3. The engagement of God to his house, authorizes the conclusion, that he will not only honour it with the able and faithful ministration of his word and sacraments, and through that means, with the veneration and attendance of the public, for whose convenience it is designed ; but that he will manifest himself in it to the true conviction and conversion of sinners.

Without this, "they labour in vain, that build the house ; the watchman waketh but in vain." If your sanctuary, my brethren, were ever crowded, as it is now, could your ministers speak with the tongues of men and of angels,

"And heavenly truths in heaven's own language teach,"

without the conversion of sinners to God, they would want an essential testimony to their sacred calling ; and this house would mourn the absence of its promised glory. But every thing being as it should be with Christians, and with ministers, their labour shall not be in vain. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be, that goeth forth out of my mouth ; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Blessed assurance ! As certainly, therefore, as the salvation of men is the great purpose for which the word of God is given, so certainly will God effect that purpose by its means.

Here, then, will Jehovah unveil his awful holiness. Here will he appear in all the devouring splendours of his justice—a sight at which the spotless seraphim veil their faces, awfully responding to each other, "Holy, holy, holy is the Lord of hosts !" At a similar sight, holy Job abhors himself and repents in dust and ashes ; the divine Isaiah exclaims, "Wo is me ! for I am undone ; for I am a man of unclean lips ;" and even the beloved disciple falls at his feet as dead. Oh shall we wonder then, "That the sinners in Zion are afraid !" "That fearfulness surprises the hypocrite !" That the pains of hell get hold of the guilty ? who not only see the consuming fire of divine justice, but who hear its dreadful thunders.

But though God is of purer eyes than to behold iniquity, there is mercy with him. And while the humbled self condemned sinner, asks, "What shall I do to be saved?" the messenger of mercy will be ready here to say, as he points to the bleeding victim of the cross, "Behold the Lamb of God who taketh away the sin of the world!" And here, beholding him by faith, the broken heart is healed; the burdened conscience here lays down its load; and here, the prodigal long lost, but now found, is welcomed to his Father's house, where there is bread enough and to spare. One such instance of God's unspeakable grace, would, I dare say, be considered as a great honour from him to this house, which you have built for his name; but if such instances shall be numerous, and we confidently anticipate them, then will it not be confessed that he eminently fulfils his promise,—that he glorifies the house of his glory?

4. This leads us to notice another kind of instrumentality, which God will employ in executing his engagement to this house. I mean the deep affection for it, which will be inspired in the hearts of his people. For if spiritual good of the highest kind, and of every kind be bestowed in it, the subjects of that good will exercise towards it a cordial and intense affection.

Those, who through their own unfaithfulness, receive little or no benefit in attending God's house, will probably exclaim, "What a weariness is it! It is a vain thing to serve God; and what profit is it that we have kept his ordinances?" For such the worship of God has but faint, if any attractions, and thus feeling no delight in it, they are negligent in attending it, and heartless in its support. If at any time, they contribute any thing for that purpose, it is done so niggardly, and with such a grudge, as plainly show, that they are supporting a cause which they do not love.

And are there such? Oh lost to honour and to gratitude! thus to requite the source of all their enjoyments. Without religion, they had not even been civilized. Their education, their wealth, all the comforts of domestic and social life, and in short, whatever distinguishes them from mere savages, are her maternal gifts. Well may religion, like a neglected and insulted mother, exclaim upon such ingrates: "I have nourished and brought up children, and they have rebelled against me." For after all she has done for them, they imitate in their treatment of her, those unnatural sons in some of the Indian tribes, who to prevent their aged parents from becoming chargeable to them, knock them on the head, or leave them to starve.

But he who has been savingly benefited in the house of God, will be very far from such indifference to it. It is the place of his second birth; of his new creation. It is his Father's house; and like his great exemplar, he can sincerely say, "The zeal of thine house hath eaten me up." He loves the sabbath, not only because

it is a divine institution, but it is "a delight, holy of the Lord, honourable," because it invites him to "enter into his gates with thanksgiving, and into his courts with praise." He is glad when they say unto him, "Let us go up into the house of the Lord."

To him, "How beautiful are the feet of him that bringeth good tidings ! that publisheth peace ! that saith unto Zion, thy God reigneth !" With him the words of the Lord are right words ; they are fastened by the Master of assemblies in a sure place ; and he feels that they are the continual power of God to his salvation. Does the feast of the blessed Eucharist invite him ? His full heart exclaims, "I will go to the altar of my God ; to God my exceeding joy." "I will take the cup of salvation and call on the name of the Lord."

Is he a stranger and a captive in a strange land ? He weeps when he remembers Zion. Hear him when indispensable occasion calls him for a season from the house of God : "As the hart panteth after the water brook, so panteth my soul for thee, oh God ! My soul thirsteth for God ; for the living God,—when shall I come and appear before God ?" "How amiable are thy tabernacles, oh Lord of hosts ! My soul longeth, yea, even fainteth for the courts of the Lord. My heart and my flesh crieth out for the living God. For a day in thy courts is better than a thousand. I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness."

Such a worshipper, and every real Christian is such a one, such a worshipper, I say, remembering that they who served the Jewish altar lived of the things of the altar ; and that God has ordained that they who preach the gospel, shall live of the gospel ; offers cheerfully and bountifully to their support. He does this not only as a matter of common justice, to those who minister in holy things, and as an indispensable duty to his God, but as a feeble expression of that *gratitude*, which after all he can do, exclaims, "What shall I render unto the Lord for all his benefits !"

Thus will God's house be glorified, by the deep and active regard of those who walk in its sacred light.

5. And finally, as the glory of every good design depends in a great measure, on its ultimate success ; so this Christian temple, if honoured and glorified by the means we have described, cannot but accomplish the great purposes of its construction.

Error will be confounded. Indifferent things will be treated with indifference ; but "all erroneous and strange doctrines, which are not according to godliness," but hurtful and dangerous to the souls of our people, and dishonourable to God, will be driven away : so that the pure word of God will run and be glorified.

Careless sinners will return to God, "with weeping and with mourning, and with supplication." The truly penitent will receive "the oil of joy for mourning, and the garment of praise for

the spirit of heaviness." The weak will be strengthened and confirmed, and the body of Christ will be edified; "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

And at the end of all sublunary things, when

"The solemn temples,
The great globe itself, and all which it inherit,
Shall dissolve; and like the baseless fabric
Of a vision, leave not a wreck behind;"

this hallowed edifice will inherit a kind of immortality, in that eternal bliss, which it will have been instrumental in imparting. Even God himself, when he counteth the candidates for everlasting life, will leave it on *indelible record*, that *this* and *that* man were *born* in it. "And they shall serve him day and night, in his temple; and God shall wipe away all tears from their eyes." Amen.

MISCELLANEOUS.

AN ACCOUNT OF THE SYNOD OF DORT:

Extracted from Gerard Brandt's History of the Reformation in the Low Countries.

[In our last we promised our readers a short sketch of this famous synod, about which so much has been said. As it is probable that it is new to most of our readers, we presume they will not regret that it takes so large a space in the present number, as it is itself of a miscellaneous character. It is taken from the Arminian Magazine, for the year 1778. The first volume was published by the late REV. JOHN WESLEY.]

THE disputes concerning predestination broke out in the Low Countries, about the year 1580. They increased till the year 1603, wherein Arminius was made professor of divinity at Leyden. After his death, in 1609, they ran higher and higher. The next year the favourers of Arminius, who were afraid of being oppressed by the Calvinists, presented a remonstrance to the states of Holland. From hence they were called Remonstrants.

The doctrine which they opposed was this: "I. God has ordained by an eternal and irrevocable decree, that certain men (without considering their works) should be saved, and that the others, whose

number is much greater, should be damned without any regard to their faith or works. II. Or thus: God has considered mankind, as being fallen in Adam, he has decreed to save certain men by an effect of his mercy, and to leave the others under the curse, as so many examples of his justice, without any regard to their faith or unbelief. To this end God uses means, by virtue whereof the elect are necessarily saved, and the reprobate necessarily damned. III. Consequently Christ, the Saviour of the world, did not die for all men, but only for the elect. IV. From whence it follows, that the Spirit of God and Christ works upon the elect with an irresistible force, to

make them believe, and to save them; and that a necessary and sufficient grace is not given to the reprobate. V. That those, who have once received true faith, can never lose it wholly, how great soever their sins may be."

Their own doctrine was, "I. God from all eternity has elected to eternal life those, who believe in Christ, and continue in faith and obedience; and on the contrary, he resolved to reject unbelievers and impenitent sinners. II. Consequently, Jesus Christ, the Saviour of the world, died for all men, so that he has obtained by his death their reconciliation and the forgiveness of their sins; but in such a manner, that none but the faithful actually enjoy those benefits. III. Man cannot acquire saving faith of himself, or by the strength of his free will; but he wants for that purpose the grace of God, through Jesus Christ. IV. Grace is the cause of the beginning, progress, and completion of man's salvation; so that no body can believe or persevere in the faith, without that co-operating grace, and consequently all good works are to be ascribed to the grace of God in Jesus Christ; but that grace is not irresistible. V. The faithful have a sufficient strength, through the divine grace, to oppose Satan, the world, and the flesh, and to overcome them. But those who have a true faith, may nevertheless fall by their own fault, and lose faith wholly and for ever."

In the year 1611, there were several conferences at the Hague on these heads, between six Calvinist ministers and six ministers of the other party: but they proved unsuccessful. The States of Holland having heard both parties, exhorted them to tolerate one another.

VOL. X. *October, 1827.*

In the beginning of those conferences, the six Calvinist ministers presented to the states a remonstrance, contrary to that which their adversaries had presented the foregoing year. From that time, the Calvinists were called *contraremonstrants*; but more frequently, the *Reformed*.

In 1613, Daniel Tilenus, a celebrated professor of divinity in the academy of Sedan, who had writ against the doctrine of Arminius, altered his mind, and embraced the opinions of the *Remonstrants*.

In 1617, the king of Great Britain exhorted the States General of the United Provinces to call a national synod, in order to determine the disputes between the *Reformed* and the *Remonstrants*. This advice was seconded by the states of Zeland, Gelderland, Friseland, Groningen, Ommelandes, and Over-Yssel. And it was approved in the assembly of the States General, by the deputies of Zeland, Friseland, Groningen, and the Ommelandes, and by the greatest part of those of Gelderland, notwithstanding the opposition of Holland, Utrecht, and Over-Yssel. Not long after, viz. the 20th of November, it was agreed that the synod should meet at Dort. And it was agreed, that it should consist of twenty-six divines of the United Provinces, twenty-eight foreign divines, five professors of divinity, and sixteen laymen.

Dr. George Carleton, bishop of Landaff, and the other English divines, being arrived at the Hague, were introduced the 5th of Nov. into the assembly of the states by the English ambassador: and were received with great marks of distinction. The other English divines were, Joseph Hall, dean of Worcester; John Davenant, pro-

fessor of divinity, and master of Queen's College at Cambridge; and Samuel Ward, archdeacon of Taunton, head of Sydney College at Cambridge. Some time after, Walter Balcanqual, a Scotch divine, was added to them, to represent the churches of his country. King James acted only by reasons of state, and was rather an enemy to the persons of the Remonstrants, than to their doctrine. The same may be said of the prince of Orange.

The 10th of November, the divines of Geneva appeared in the assembly.

The synod began to meet on the 13th of November, 1618. Balthazar Lydius, minister of Dort, preached in the morning, and Jeremy de Pours, minister of the Walloon church of Middleburg, in the afternoon: they implored God's blessing upon the synod. Afterwards, the commissioners of the states, the professors of divinity, and the ministers and elders deputed to the synod, went to the place appointed for their assembly. All the foreign divines were received by two commissioners of the states, in the name of all the others.—The commissioners took place on the right hand. The English divines sat on the left. The third place was appointed for the deputies of the Palatinate; the fourth, for those of Hesse; the fifth, for the Swiss; the sixth, for those of Geneva; the seventh, for the divines of Bremen; and the eighth, for those of Embden. The deputies of Nassau and Wetteravia were not arrived. The professors of divinity took place next to the commissioners, and then the ministers and elders of the country, according to the rank of each province. Those of the Walloon churches sat in the last place. I have already named the English

divines. Those of the Palatinate were Abraham Scultet, Paul Tosanus, and Henry Altingius. Those of Hesse, George Cruciger, Paul Steinius, Daniel Angelocrator, and Rodolphus Goclenius. Those of Switzerland, John Jacob Breylingerus, Marc Rutineijerus, Sebastian Bechius, Wolfgang Mayer, and John Conrad Cocchius. Those of Geneva, John Diodati, and Theodore Tronchin. Those of Bremen, Matthias Martinus, Henry Isselburgius, and Lewis Crocius. Those of Embden, Daniel Bernard Eilshemius, and Ritsius Lucas Grimerhemius. The divines of Wetteravia, who took place afterwards between those of Switzerland and Geneva, were John Henry Alstedius, and John Bisterfeld. The divinity professors of Leyden, Groningen, Harderwick, and Middleburg, were, John Polyander, Francis Gomarus, Antony Thysius, and Antony Walæus. Sibrand Lubbert, professor at Franeker, arrived afterwards. The divines of the United Provinces appeared in greater number than the States-General had ordered; for, besides the five professors, there were thirty-six ministers, and twenty elders; without reckoning two Remonstrant ministers of the province of Utrecht, and an elder of the same party. The foreign divines were precisely twenty-eight; so that the ministers of the United Provinces, being superior in number, might carry any thing.

When the members of the assembly had placed themselves, Balthazar Lydius made a Latin prayer; for, it was thought necessary to use that language in all the transactions of the synod, on account of the foreigners. That prayer being ended, the same divine complimented the commis-

sioners of the states, and the divines of foreign countries. Afterwards, Martin Gregorius, first counsellor of the council of Gelderland, saluted the synod. He was on that day president of the commissioners the first time. The latter appointed Daniel Heinsius to be their secretary : but this much displeased the Remonstrants : they said, Daniel Heinsius was prepossessed against them ; and had little skill in theological matters. They complained also of the choice of the commissioners, affirming, that most of them were their enemies ; that they hardly had any knowledge of theology ; and that some of them did not understand Latin.

November 14. The president of the synod, two assistants, and two secretaries were nominated. The president was John Bogerman, minister of Leuwarden. His assistants were Jacob Roland, minister of Amsterdam, and Herman Faulkelius, minister of Middleburg. The secretaries were Sebastian Damman, minister of Zutphen, and Festus Hommius, minister of Leyden. That election was made by the divines of the United Provinces. The Remonstrants were much displeased with it ; for they looked upon those five divines as their professed enemies, especially Bogerman, who affirmed, that heretics ought to be put to death.

The same day several credential letters were read in this session. The deputies of Geneva produced their commission, written in the name of the ministers of their church, and the professors of their academy.

November 15, it was debated in what manner the Remonstrants should be called to the synod : and declared, it would be sufficient to summon some Remonstrants to appear within a few days.

November 16, the letters of summons were read and approved. The Remonstrant deputies of Utrecht, who sat in the synod, having observed that Episcopius was in the list of the cited persons, said he should appear in the assembly, as a member of the Synod, since he had been called to it by the States of Holland ; and consequently, that he should not be summoned as a party. The moderator answered, that the commissioners of the states thought fit to summon him ; and advised those deputies to make no opposition against it.

The same day, three deputies of the body of Remonstrants, attended by Episcopius, arrived at Dort. They requested the commissioners of the states, that the Remonstrants might be allowed to send to the synod a certain number of persons, whom they themselves should choose, to defend their cause. The commissioners answered them, that the synod had resolved to cite Episcopius and some other Remonstrants. The three deputies replied, that it was unreasonable to summon divines, who were willing to come of their own motion. At last they requested, that the summons should be directed to the whole body of the Remonstrants ; that they might send such persons as they should think best qualified for the defence of their cause. This second request was not granted any more than the first. The Remonstrants complained, that they were cited like criminals, before a synod consisting of their enemies ; and that the synod pretended to judge of their doctrine, without entering upon a dispute with divines of their own choosing. The synod maintained that the Remonstrants had formerly *knocked at a wrong door*, by applying

themselves to the States of Holland; and that it was time they should appear before the supreme ecclesiastical tribunal of the United Provinces. They then named those three deputies, Episcopius, and some other Remonstrant ministers, and summoned them to appear before the synod, within a fortnight.

November 19, in the sixth session, the synod proposed to get the Bible translated into Dutch.

November 20, the deputies of Great Britain told the assembly, what rules king James had prescribed for publishing a new edition of the Bible in English.

The same day, in this session, it was resolved by most of the members, that a new translation of the Bible should be made, but that in order to avoid the scandal, which might arise from too great an alteration, the old translation should be preserved as much as possible.

November 21, 22, in these sessions it was debated, whether the apocryphal books should be translated, and added to the canonical books: it was agreed, they should be inserted at the end of the Bible.

November 23, the assembly considered, whether the translators should be confined to a certain time. It was carried in the negative.

The same day, John Hales, chaplain to the English ambassador, came to Dort, in order to know what passed in the synod, and give notice of it to that ambassador.

There was a great debate whether the word *thou*, or *you*, should be used in praying to God? The word *thou* was like to carry it; but at last the majority of votes was for the word *you*.

November 26, the translators were appointed by the synod.

November 27, the assembly took into consideration the manner of catechising. The last national synod had ordered the ministers to explain the Heidelberg Catechism in their afternoon sermons. That decree was not executed in several places. Most of the members of the present synod declared, that the custom of explaining the catechism every Sunday should be introduced into all churches.

November 28, the synod went on with their debate, about the manner of catechising children.

November 29, the dean of Worcester preached upon these words of Eccl. vii, 16: "Be not righteous overmuch, neither make thyself over wise." He said, "that there were two sorts of theology, one scholastic, and the other adapted to mean capacities; that the first made a disputer, and the second a Christian; and, consequently, that the latter was preferable to the former; that it has been rightly observed by some body, that the doctrine of *predestination* is much the same thing in theology as *algebra* in arithmetic; that if St. Paul should come into the world again, he would not understand the subtle disputes between the Jesuits and the Dominicans; that the modern theology was like the *quantity* of mathematicians, which is divisible in *infinitum*." The preacher concluded with an exhortation to peace.—"Promote peace," said he. "We are all brethren. Why then should we use the injurious words *Calvinists* and *Arminians*? We are all Christians: let us be of one mind."

November 30, it was ordered, that there should be three different catechisms; one for families, another for schools, and a third for churches.

December 1, and 3, in these two sessions, the assembly spoke of the baptism of the children of heathens, and examined how students of divinity should be exercised, to qualify them for the holy ministry.

December 4, the synod made the following decree, That it was not lawful for students of divinity to administer baptism.

December 5, the assembly ordered, that adult heathens would be instructed and baptized, if they desired it; and that the children of heathens should not be admitted to baptism.

December 6. The thirteen Remonstrants, who had been summoned came to Dort the 5th of December, and the next day were introduced into the synod by their brethren of Utrecht, and sat near a long table in the middle of the hall. The moderator called them, "Reverend, famous, and excellent brethren in Jesus Christ." Episcopius, who was their spokesman, saluted the commissioners and divines. He said, that the Remonstrants were come to defend their cause, in the presence of that venerable assembly, by reasons grounded upon the Word of God; or to be better instructed by the same Word. He added, that the cited ministers, being arrived late the day before, requested a little more time to make themselves ready to enter into a conference about the articles in question. After that discourse, the Remonstrants went out. The synod resolved to make them appear the next day. Polyander said, the Remonstrants should be told, they had not been cited to enter into a conference, but to propose their opinions, and submit them to the judgment of the synod. The Remonstrants were sent for, and told

by the president, that the Synod met to *judge* them, and not to *confer* with them.

The same day, the Remonstrants visited the foreign divines, to desire their good offices. Most of those divines received them civilly. Some deplored their condition: others appeared prepossessed against them, particularly Diodati of Geneva.

December 7, the Remonstrants being come into the assembly, Episcopius desired leave to speak. He made a discourse for an hour and a half, and pronounced it with great steadiness. That discourse was heard attentively: several persons were extremely moved with it, and shed tears. Mr. Hales writ to the English ambassador, that it was a strong and lively discourse, and that Episcopius had spoke with all the gracefulness of an able orator.

Then the moderator, and the ministers and elders of the United Provinces took the following oath:

"I promise, before God, in whom I believe, and whom I worship, as being present in this place, and as being the searcher of hearts, that, during the course of the affairs of this synod, which will examine and decide not only the five points, and all the difficulties resulting from them, but also any other doctrine, I shall use no human writing, but only the Word of God, which is an infallible rule of faith. And during all those discussions, I shall only aim at the glory of God, the peace of the church, and, especially, the preservation of the purity of doctrine. Thus help me, my Saviour Jesus Christ! I beseech him to assist me with his Holy Spirit."

That oath was not tendered to the Remonstrant deputies of

Utrecht. All the foreign divines took it, except the Swiss, who alledged upon that head some instructions of their sovereigns. Several persons were surprised, that this oath was not administered at the opening of the synod, but put off till the XXIII^d session, after having made several decrees, and decided many matters. They suspected, it was a design to exclude the Remonstrants of Utrecht; for, if they had taken the oath at the opening of the assembly, it would have been difficult to dismiss them, when the other Remonstrants appeared, without showing great partiality. It was farther said, that, if the synod had turned them out from the beginning, such a step would have discovered their prejudices. But when the affair of the Remonstrants was to be examined, it was agreed, the presence of those of Utrecht would be dangerous, because they would defend the cause of the other Remonstrants, and impart to them every thing that should be transacted. In order to oblige the Remonstrants of Utrecht to leave the synod, their credential letters were examined anew; which gave occasion to believe, that the synod did always design to exclude them from the assembly.

December 8, there were great debates upon this head. The next day, which was Sunday, the ministers preached violently against the Remonstrants.

December 10. This day the president ordered the Remonstrants to give in writing their sentiments about the five points. Episcopius desired, that the Remonstrants might have leave to deliver to the assembly a writing, which was to be examined in the first place. That writing consisted of two parts. In the first, the Re-

monstrants said, that they did not acknowledge the members of the synod to be their lawful judges, because most of them, except the foreign divines, were their professed enemies. The second part of that writing mentioned twelve conditions necessary to constitute a true synod. The reading that piece lasted above two hours, and tired many members of the assembly. The assembly was much displeased with that memorial. The moderator exhorted them to submit to the judgment of the synod. They asked him, whether the Reformed would submit to the judgment of a synod, consisting of Lutherans? The president did not answer that question; but using his authority, commanded silence. Indeed, whenever he found himself perplexed, he used to cry, sometimes, *Satis est sufficit, That's enough*; and sometimes, *Excite, Go out*.

The same day, the moderator told the Remonstrants, that they were too audacious, and too insolent, to reject the authority of such an assembly; that their present condition was very different from the former; that the state of affairs was altered; that they should comply with the time, and behave themselves with humility. The Remonstrants continued to declare, that they would not be judged by their adversaries.

December 11. They made their apology, and protested against the jurisdiction of the synod.

During this whole session, the Remonstrants were shut up in a room, so that none could tell them what passed in the synod. The doors were generally locked up; and they were observed by two or three door keepers, to prevent their conversing with any body.

December 12. The Remon-

strants received a new reprimand, about their protestation.

The same day they were ordered to obey the synod. The assembly made a great noise. Daniel Heinsius struck the table several times as hard as he could, saying, "Will you obey, or not?" Notwithstanding this, they persisted in their refusal. Afterwards, they were allowed to withdraw; and after they had conferred together, they came again into the assembly, and said, "We have considered the resolution of the commissioners of their high mightinesses the States-General, and have agreed to answer, that without prejudice to the liberty of conscience, and the right of judging whether this synod be a lawful assembly, we are ready to propose our sentiments about the five points, and to explain and defend them; and in case we have any thing else to object, we shall set it down in writing, with the reasons of our doubts." They were then required to present in writing, the next day, their remarks upon the first point.*

December 13, Episcopius read a writing, which contained the opinion of the Remonstrants about the first point, viz. predestination.

December 14. The assembly ordered them to prepare for the next session what they had to propose upon the four other points.

December 15, Abraham Scultet, professor of divinity at Heidelberg, made a discourse upon the cxxi^d Psalm; and spoke a great deal about the "peace of brethren," among those who breathed nothing but war.

December 17. The Remonstrants presented their doctrine about the four other points.

December 18. Lydius preached

* Predestination.

violently against the innovators, who calumniated the church, to make her doctrine odious. He said, they were of the race of Ham, who laid open the nakedness of his father.

December 19. The church of Campen brought complaints to the synod against the Remonstrant ministers of that town.

December 20. The synod acquainted the Remonstrants, that they should declare their opinions, not as far as they should think it necessary, but as far as the assembly should think it fit. Polyander said, If the Remonstrants were allowed to follow the method proposed by them, they would make the doctrine of the Reformed odious, and the good cause would be exposed to great danger.

December 21. The Remonstrants presented their remarks upon the confession of faith.

December 27. The moderator declared to the Remonstrants that the synod allowed them only to defend their doctrine, and not to explain it as they should think fit. Episcopius answered, that the Remonstrants could not accept of those terms, without acting against their conscience. The moderator replied, the synod would not permit, that the doctrine of the Reformed should be confuted. Episcopius said, the Remonstrants could not acknowledge, That God has condemned the greatest part of mankind by an eternal and irrevocable decree, only with a design to show his severity and power.—Mr. Hales says, that Gomarus, perceiving he was particularly concerned, told the synod, "Nobody maintains, that God has *absolutely* condemned men without regard to sin; but, as he has decreed the end, he has also decreed the means; that is, as God has pre-

destinated man to death, he has also predestinated him to sin." Mr. Hales adds, that upon this occasion, Gomarus imitated the country tinkers, who make two holes, when they stop one.

The same day, the Remonstrants were ordered to obey, upon pain of being punished at the discretion of the magistrate. But they persisted in their resolution.

December 28. They sent a letter to the synod, in which they alleged the reasons why they could not obey that assembly. Episcopus declared, that it was reasonable the Remonstrants should explain and defend their doctrine, not as far as the synod should think fit, but as far as they themselves should think it necessary. Whereupon most of the members of the synod broke out into laughter. After a long dispute, the fifteen Remonstrants declared, that they could not obey the synod with a good conscience. They were then ordered not to depart the town without leave.

The same day, it was resolved to soften the decree of the synod.

December 29. The Remonstrants desired still that they might explain their sentiments as far as they saw necessary. The Dutch divines expressed upon this occasion the contempt they had for them. And they were asked again, whether they would follow the method prescribed by the assembly? They answered that they could not submit to it. It was then agreed to send three commissioners, and two * ministers, to the States General, to inform them of the disobedience of the Remonstrants: and they were ordered again not to go out of town without leave.

* The assessor Faukelius, and secretary Damman.

December 31. Polyander preached upon these words of the prophet Isaiah, lii, 7, "How beautiful upon the mountains are the feet of him, that bringeth good tidings, that publisheth peace!"

The president, after he had given thanks to that professor, said, he did not doubt that the synod was directed by the Spirit of God, especially by reason of many learned and pious sermons lately preached in it.

The session of January 2, 1619, contains nothing that deserves our notice.

January 3. The resolution of the States General about the synod was read in this session. It imported, "that the states having heard the report of the lay and ecclesiastical deputies, approved all the decrees, which had been made concerning the affair of the Remonstrants. That the states declared, the Remonstrants were obliged to submit to those decrees, and that it should be required from them to submit to the like decrees for the time to come. That if they persisted in their disobedience, they should incur not only the censures of the church, but also those of the state. That if they continued in the same disobedience, their opinions should be examined according to the Word of God; and that the said Remonstrants should stay in town, and not go out of it, without express leave from the commissioners in writing."

After the reading of that resolution, the moderator undertook to examine the Remonstrants. They declared, that they could not with a good conscience, treat with the synod, but upon the terms mentioned in their last answer.

The Remonstrants being withdrawn, the moderator made a

prayer, in which he inveighed against their obstinacy. He said, the Remonstrants did not act by a principle of conscience, but with worldly views; and he prayed God to discover and confound their designs.

January 4. A Remonstrant minister observing, that the preachers had compared those of his party to Ham, who laid open the nakedness of his father; added, "that those preachers were like Shem and Japheth, who endeavoured to cover that nakedness, but did it backward, and very awkwardly."

The synod began to extract several propositions out of the books of the Remonstrants. The six following sessions afford nothing material.

January 11. The Remonstrants were asked again several questions, and exhorted to submit to the synod.

January 12. There was on this day a private conference between the commissioners and the Remonstrant ministers.

January 14. The commissioners made a large report to the synod of what passed in that conference, and said, that the Remonstrants persisted in their disobedience. The moderator asked them, whether they would obey the orders of the synod without any stipulation? Episcopius answered, "We have prepared an answer in writing, and desire it may be read, and then delivered to the synod." The moderator said, "Answer peremptorily, yes, or no." Episcopius replied, "Such an answer is to be found in the memorial, which we have all subscribed." The commissioners and the moderator insisted still, that the Remonstrants should answer, yes, or no. Episcopius said, "It is a strange thing, that we can-

not obtain, in a free synod, such a small favour, as that of reading our answer! Such a thing was never denied." At last, the commissioners permitted the Remonstrants to deliver that memorial. The latter desired leave to read it all, or at least the preamble. Which being denied, they presented their memorial; and then they were ordered to withdraw.

Soon after they were called in; and the moderator asked them, whether they adhered still to the answer contained in their memorial, and expressed in these words: "We have been ordered to submit to the resolutions of the synod; but we have frequently declared, that we could not do it with a good conscience. Nay, we have showed at large, that the orders of the synod were inconsistent with justice, and that the assembly required from us things contrary to the will of God. We are still of the same mind." All the Remonstrants declared, they adhered still to that answer. The moderator ordered them to rise, and sign it at his table. Episcopius said, "Let that writing be brought to us, and we shall subscribe it." The moderator required still from the Remonstrants, that they should rise to put their hands to it. Episcopius obeyed. But the moderator perceiving that many members did not approve the Remonstrants should be used with so much haughtiness, ordered the paper to be brought to their table, where they subscribed it sitting. Afterwards, he said,

"You do not deserve that the synod should keep any longer correspondence with you. Wherefore they dismiss you; and when they desire you should appear again, they will give you notice of it. You must also know, that since your obstinacy has appeared by oppos-

ing the resolutions of the synod, care will be taken to acquaint all Christendom with it; and you will see that the church does not want spiritual arms to punish you. A just censure shall be inflicted upon you; and the synod will show the equity of it in all Christian countries. I dismiss you therefore in the name of the lords commissioners of this synod. Be gone."

The Remonstrants rose, and went out of the assembly. Episcopius said, as he went out, "Let God judge between the synod and us concerning the craft, the deceits, and the lies laid to our charge."

Thus the fifteen Remonstrants were expelled the synod. It appears by the discourse of the moderator, that a divine at the head of an ecclesiastical assembly may give up himself to an unchristian warmth. This was not approved by many deputies of the foreign countries, nor even by some of the United Provinces. They were offended at the violent anger of the moderator, who often spoke false Latin in the heat of his zeal.

Mr. Hales wrote to the English ambassador, "The foreign divines believed, the Remonstrants had been used with great partiality. It was proposed," says he, "that the whole synod should judge of the conduct of the Remonstrants; and yet, when any question was proposed, if some foreign divines spoke in favour of the Remonstrants, the Dutch opposed them with all their might, having little regard for the judgment of the foreign divines, unless they sided with them."

Balcanqual, the Scotch deputy, wrote to the same ambassador in the following words: "As for the expulsion of the Remonstrants, I wish I could say, without offending any body, that it was a strange

proceeding, and that the synod was very much in the wrong." The same divine says in another place: "After having gathered the votes of a small part of the synod, the Remonstrants were called in, and ordered to go away by a most violent speech. I confess, I am very uneasy, whenever I think of it. For, if the Remonstrants should say, that the moderator had passed a sentence, which is not the sentence of the synod, they would speak nothing but truth. For, the third part of the votes were not gathered, and consequently a just sentence could not be drawn up: besides, it was not written down, and approved by the synod. The injurious words of that sentence were not the result of any vote; and none but one member spoke some of those words. You rightly condemn that speech; and your censure upon it ought to be respected."

Lewis Crocius, professor of divinity at Bremen, spoke the next day in the following manner: "I have observed that the moderator grew too warm upon this occasion, and that some hard words escaped him, which it were to be wished he had avoided. More circumspection should have been used in an affair of such great importance. The synod should have been consulted about it, and a form of dismission prepared, to be pronounced in the name of the assembly, and recorded. By that means, the synod would not have been reproached on account of the severity of the president. It had been more glorious for the synod to act with less passion."

The Remonstrants complained, that they had been expelled for refusing to be judged by their adversaries, and to acknowledge that they had a right to prescribe to

them how and when they should speak, or be silent, in defending their own cause. They said, it was no new thing to avoid the decisions of a partial synod: that many doctors of the church, both among the ancients and the moderns, had refused to appear before such assemblies, or went away, when they perceived that their enemies were to be their judges; that for the same reason, the Protestants would not submit to the judgment of the Council of Trent. They added, that in all civil courts, a suspicion of partiality was one of the main reasons to except against a judge. They complained particularly of the moderator, who always interrupted them, when he thought it convenient, or ordered them to be silent, or to withdraw, that he might say what he pleased, without fearing to be convicted.

In the session of the same day, January 14, 1619, after having expelled the Remonstrants, the assembly resolved to get copies of the explication of the first article, which they had presented in the morning, that all the members of the synod might examine it.

January 15. The tables, benches, and chairs, which had been placed for the Remonstrants, were removed.

The same day they continued to gather the opinions of the members of the synod about the method of examining the five points; and it was resolved to prepare a decree upon this head, that the assembly might examine and approve it.

January 16. The moderator proposed several things to explain the second article. A form was produced, about the manner of examining the doctrine of the Remonstrants; it was approved by a majority of votes.

January 17. Sibrand Lubbert, professor at Franeker, began the examination of the five points. He spoke of God's decrees, and endeavoured to confute the sense which the Remonstrants put upon some passages in Scripture.

January 18. Gomarus explained the words *to elect, election, elect*.

January 21. The resolution of the States General was read, in which they approved the proceedings of the synod from the first day of January.

The same day, the Remonstrants sent to the synod a memorial, which was read by the moderator and some other divines; but was not communicated to the assembly. They showed, how they had been used by the synod, who had incensed against them the supreme powers, the foreign divines, and the commissioners of the states. They maintained, that the synod never designed to grant them the liberty necessary to defend their cause; and that they had been treated with great partiality and injustice, especially when they were dismissed in such a rude manner.

January 22. The synod met privately in the evening, to discourse of some articles, about which the members were not agreed among themselves.

The next day, the foreign divines met at the lodgings of the bishop of Landaff.

It was then that every foreign divine had his task given him to examine the five points. Balcanqual wrote to the English ambassador, that there was in this respect a great confusion in the proceedings of the synod; that the assembly knew nothing of the method of referring matters to a committee, in order to be reported to the synod, who should approve or reject

them, as is practised in all councils; that matters were immediately communicated to the synod; which was the reason why there were as many opinions as members: lastly, that the Dutch divines were so prepossessed against the Remonstrants, that the moderation of the foreigners was not acceptable to them.

The leaders of the synod found themselves very much perplexed, because several foreign divines were not satisfied with their conduct. Those divines complained, that the Remonstrants were confuted in their absence, though they were still in town, and had offered to explain their doctrine, upon condition that they should be allowed a reasonable liberty. The deputies of the United Provinces were sensible they could not easily justify themselves in that respect. But what could they do? It was dangerous to take new measures, lest the authority of the synod should be depreciated: and therefore they did not think proper to recall the Remonstrants. However, to satisfy the foreigners, it was agreed to allow the Remonstrants a little more liberty. The commissioners sent for them on the 23d of January, and the president told them, that though they were excluded from the synod, yet the commissioners granted them the liberty of writing, to explain or defend their doctrine, and that they allowed them a fortnight for that purpose.

The Remonstrants were agreeably surprised at such a proposal, and gladly accepted the offer. It was believed, that the commissioners made that step against the will of the leaders of the synod.

January 24. Polyander and Waelæus explained some passages of Scripture, which the Reformed

used to allege against the Remonstrants.

January 25. Goclenius, professor of philosophy at Marburg, endeavoured to confute the Remonstrants. He was asked why he did not explain himself more clearly, since he had always approved Melancthon's opinion, which came very near that of the Remonstrants? And why he sided with those, who condemned that doctrine? He answered, he knew the prince and the states would have it so: and he added, *Et nos habemus hic bonum vinum: Besides we have here excellent wine.* Indeed the fumes of it made him sleep frequently in the synod.

The Remonstrants sent a memorial to the States General, and a letter to prince Maurice, to justify their conduct in the synod. Those two pieces were not answered.

January 28. Abraham Scultet spoke about the *certainly* of election: he maintained, that it was necessary that every body should be sure of his salvation. At the end of his discourse, he exhorted the commissioners to suffer no longer *the abominations of the Remonstrants* in the United Provinces.

January 29. Altingius maintained, "that God has reprobated whom he pleases, according to his mere will, without any regard to sin; that those sins which have followed that reprobation, are the fruits of it; that God is nevertheless holy; and that we ought to cry out, as the cherubim do: *God is holy, though he reprobates men; God is holy, though he blinds them; God is holy, though he hardens them.*"

January 30. A shorter method of proceeding was proposed; but it was rejected by a majority of votes.

January 31. Preparations were made to enter upon the discussion of the second article.

February 1. Balcanqual and Crueiger spoke upon it. Afterwards, the moderator ordered Steinius, professor at Cassel, to speak on the fourth article, the third being agreed upon. The English divines were surprised, that the synod should proceed so fast; for all the deputies had not yet proposed their opinions about the first article. They could not apprehend what was the reason of so much haste; whereupon Mr. Hales compared the synod to a clock, the chief springs of which lie hid.

February 4. It was proposed to write some treatises for the use of the Dutch churches, viz. a formulary of doctrine, in which the five articles should be explained, and another work divided into two parts. The first was to be a confutation of the errors contrary to the orthodox faith; and the second was an historical account of what had been transacted in the synod.

In the next place it was proposed to answer the objections of the Remonstrants against their confession of faith. Lastly, the moderator proposed to send a short account of the proceedings of the synod to the king of Great Britain, and other princes and states, who had sent deputies to the synod.

February 5. The second article of the Remonstrants was examined. The assembly discoursed about the merits of Christ's death. Martinus of Bremen, and Dr. Ward and Davenant, maintained as well as they, that Christ *died for all men*. The bishop of Landaff, Dr. Goad, another English divine, and Balcanqual, a Scotchman, maintained on the contrary, that he died only for the *elect*. This difference of

opinions gave the synod a great deal of trouble: they were afraid it would occasion some disorder. But it was contrived so, that the moderator took no notice of the opinions of the English divines on the article.

February 6. Steinius treated the fourth article of the Remonstrants, maintaining, that the grace of God is irresistible.

On the 7th of the same month, the Remonstrants presented to the commissioners a writing, containing, 1. A defence of the first article of their doctrine, and a confutation of that of their adversaries: 2. An explication of the ninth chapter of the Epistle to the Romans: 3. A discourse about reprobation: 4. A larger explication of the second article, and the testimonies of the Reformed concerning the same article.

February 7. The moderator acquainted the synod, that the Remonstrants had presented a large manuscript to the commissioners; and it was agreed to put off that matter till the next Monday.

February 8. Martinus of Bremen sent word to Poppius, a Remonstrant minister, that he desired to see him in the night; and told him, that though he did not approve all the opinions of the Remonstrants, yet he thought they should be treated otherwise; that *there were some diabolical things in the synod, others that were divine, and others human*; that many things might be reformed in religion, but it should be done cautiously: that he was as great an enemy to the doctrine of reprobation as the Remonstrants themselves; that he had not subscribed the opinion of Piscator, though he had been his colleague eleven years. Martinus complained of the ill usage he had himself met with since his ar-

rival at Dort. He said, he never had so much trouble any where else; that he was looked upon as a hypocrite, and a dissembler. He solemnly declared, that he would never speak against his conscience, to please any body. He said, he had frequently expressed his affection for the Remonstrants, and that their cause would not want defenders. It seems, added he, that the states banter the foreign deputies, since they suffer that so many ministers should be deposed, whilst the dispute is undecided in the synod.

February 8. The moderator presented to the synod some propositions concerning the third and fourth articles of the Remonstrants.

February 11. Sebastian Bekkius, a Swiss divine, examined the fourth article, and endeavoured to confute the arguments of the Remonstrants, by which they undertook to prove that grace is not irresistible.

The discourse of Bekkius being over, the moderator dismissed the hearers. The doors were shut; and the synod examined what should be done with the large manuscript the Remonstrants had delivered to the commissioners.

The members were much divided in their judgment. Most of them agreed, that a Committee should be appointed to examine it, and to inform the assembly whether it contained any thing new.

The same day, they began to examine the third and fourth article of the Remonstrants.

February 13. The assembly went on with that examination.

The 15th of the same month, the Remonstrants presented to the commissioners a larger explication of the third, fourth, and fifth articles.

February 15. Alstedius, profes-

sor at Herborn, spoke against the third and fourth article of the Remonstrants, discoursing about resistible and irresistible grace.

February 18. They read thirty-seven pages of the manuscript.

The same day, Gomarus, and some other divines of the United Provinces, treated Martinus in an unworthy manner; all the foreigners were offended at it: and Martinus was ready to leave the synod. Balcanqual says, that though a divine did not approve any of the five articles of the Remonstrants, yet the Dutch ministers did not look upon him as orthodox, if he departed ever so little from their expressions.

February 19. Fifty-seven pages of the manuscript were read.

The same day, the synod was full of discord. Balcanqual says, there was a design to disgrace the divines of Bremen. Sibrand Lubbert and Scultet attacked Martinus, without any civility. Scultet said that some men had a mind to introduce the theology of the Jesuits into the reformed churches, and to corrupt the youth. Martinus answered Scultet with great moderation. Crocius his colleague was altogether silent.

Afterwards, Gomarus examined the third and fourth articles of the Remonstrants; but says Balcanqual, he dropped "some expressions against the divines of Bremen, which could only proceed from the mouth of a madman." Martinus had said, he would be glad to have this doubt resolved: "How can God require from man, whose power is limited, a saving faith, which is an effect of an unlimited power?" He added, that neither Calvin, nor any other Reformed divine, had been able to untie that knot. Gomarus answered, that "the person who spoke

so, was not worthy to untie the latches of Calvin's shoes; and that the difficulty he had proposed, was so inconsiderable that a school boy could resolve it." Those words raised the indignation of the assembly, the more, because Martinus had said nothing against Gomarus. When Gomarus had made an end of his discourse, the bishop of Landaff told the moderator, "that it was not the design of the assembly to give any body an occasion of showing his love for quarrels. Wherefore he desired the bond of unity should be preserved." Then Gomarus cried out: "Most reverend lord bishop, the synod ought not to be governed by authority but by reason. I have a right to speak for myself, and nobody must think he shall hinder me from doing it by his authority." The bishop made no reply, and the moderator told that prelate, that "the celebrated doctor Gomarus had not spoke against persons, but against their opinions; and consequently, that he had said nothing that deserved censure." It seemed, the moderator was in the plot against Martinus. The latter said only that he was sorry to be thus rewarded for his long journey.

Thysius, professor at Harderwick said, he was sorry, that Martinus should have been ill used for a word which was true. Meantime Gomarus and Sibrand Lubbert, pulled him by his cloak, and inveighed against him in a terrible manner. The whole assembly was surprised at the patience of Crocius, Martinus's colleague; he was altogether silent.

February 20. Sixty three pages of the manuscript of the Remonstrants were read.

The same day, Dr. Mayer, a Swiss divine, minister of Basil, said, that the Remonstrants had

fetch'd Pelagius out of hell, to place him in heaven; that they had taken the venerable Austin from heaven, to throw him into hell; that Pelagius would be sent again into his place, and Austin would triumph in heaven. Then he directed his speech to the commissioners, to the synod, the city of Dort, and the Remonstrants. He often said the synod was a *holy assembly*; and every time he said so, he pulled off his velvet cap with profound respect. *Audite*, (said he for instance,) *satidicam vocen O sancta synodus! Quanto magis inveterascis, tanto magis efflorescis.* He said, the city of Dort was very happy, because the synod had met in it. He called it "the holy city, our mother, the heavenly city of Dort."

February 21. Sixty pages of the large manuscript were read.

February 22. Was another reading of seventy-five pages, which concerned the doctrine of reprobation.

The same day the five professors of the United Provinces treated of the doctrine of perseverance; and the reading of the large manuscript was ended. The divines of Bremen were resolved not only to return home, but also to publish an apology, in which they would complain of the injurious words spoken against them. The foreigners acknowledged that those divines had been ill used, and that Gomarus had been wanting in respect to the bishop of Landaff. The English were desired to reconcile the deputies of Bremen and Scultet: which appeared to be no easy thing; for those divines demanded a public satisfaction, because they had been publicly accused of corrupting the youth. Martinus had ever since absented himself from the synod; and he and his colleagues had complained to the commis-

sioners against Gomarus. The English were resolved to desire the commissioners to take cognizance of the affront put upon the bishop of Landaff. Balcanqual desired the ambassador to write to the president, and exhort him to keep peace in the assembly. That letter had a good effect: the moderator intreated the divines to make no more personal reflections; and some professors of the United Provinces showed a great moderation. The divines of Bremen were contented with a private satisfaction. Scultet, Lubbert and Gomarus, protested that they had no ill opinion of those deputies, but looked upon them as learned and pious divines. Martinius appeared again in the synod. But he often wished he had never seen the town of Dort. He said, it was the first synod at which he had assisted, and it would be the last. He added, he had been informed, that if he persisted in his obstinacy, care would be taken, that upon his return to Bremen, nobody should go to his lectures on divinity: that some had already writ against him to the magistrates of that city: that if his best friends had not interceded for him, he would have been brought into trouble, because he could not approve every thing the leaders of the synod required from him. 'Tis thought those threatenings made some impression upon him: he had eleven children. How many honest divines have been reduced to the cruel necessity of acting against their conscience, for fear of starving!

February 25. The Remonstrants presented to the commissioners the defence of their second article.

Isaac Frederic and Niellius, two of the Remonstrant ministers, being informed that the Magistrates of Utrecht had deprived them of

their benefices in their absence, desired leave to go home. But the commissioners would not grant their request.

February 26. Fifty-six pages of the defence of the second article were read. And

February 27, fifty-three pages.

The same day, the moderator said, the synod was come, by the grace of God, to the end of the discussion of the five articles. Tronchin of Geneva discoursed about the perseverance of the faithful.

February 28. About fifty-four pages of the defence of the second article were read.

The same day, they discoursed again about perseverance.

March 1. They went on with the examination of the same doctrine in this session, and in the next.

March 4. Dominic Sapma, one of the Remonstrant ministers, being informed that the magistrates of Horn, had ordered his wife, who was big with child, to leave the house belonging to the minister, was so grieved at it, that he resolved to go to Horn, without leave from the commissioners, to assist his wife. But he was quickly recalled to Dort.

March 5. A long memorial was read.

The same day, the moderator said, that the discussion of the five articles was ended, except the task laid upon Diodati by the synod. That divine being indisposed, Martinius had been desired to make a discourse upon the person of Christ, God and man.

March 6. One of the secretaries, by the moderator's order, began to read the opinions of the English divines about the five articles. Those divines opposed it; they said, that the judgment of

the deputies of every state ought not to be read in a clandestine manner; that it was for the honour of the synod, to read their opinions publicly, and that every body should be allowed to hear them. For said they, the Remonstrants themselves being convinced of the strength of our arguments, will perhaps give up some of their opinions; and all the other hearers will be confirmed in the truth, being witnesses of the harmony which appears among so many learned men of different countries.

These objections alarmed the moderator. The foreigners were surprised that he should undertake a thing of such great importance, without consulting the members of the synod. "We have taken great pains," says Balcanqual, "to show that we condemn all the opinions of the Remonstrants, that deserved to be rejected. But on the other hand we have taken care to condemn some harsh expressions of the contra-Remonstrants, especially about the doctrine of reprobation. We know that when they draw up their canons, they will take no notice of our judgment, because the Dutch divines will have a majority. Wherefore we have desired that the opinions should be read in the presence of strangers, that they might be witnesses of our sincerity."

When the assembly broke up, the moderator sent secretary Damman to the English divines, to desire them to follow his advice, of reading their judgment privately. Balcanqual says, that the same thing was also desired of the other foreign deputies. He concludes, that the advice of the moderator was safer, and that of the English more honourable. And

The same day, it was agreed, that the report of the opinions

should be made without witnesses. The opinion of the English and Palatine divines about the first article was read. The latter exhorted the clergy to preach seldom and with great caution upon the doctrine of reprobation.

In the following sessions, they went on with the report of the opinions of the foreign divines about the first article. Then a report was made of the opinions of the members of the synod, concerning the four other articles. The English did not limit the extent of the efficacy of Christ's death. The divines of the Palatinate fell out into a violent passion against Dr. Ward, on account of some things he had said about the second article. Balcanqual observes, that next to Gomarus, those divines spoke most magisterially.

In general, the English spoke with moderation. The deputies of Wetteravia said, that the articles of the Remonstrants "were vast waves, which the devil made use of to toss the sea of the church." The divines of Geneva affirmed, that the Remonstrants "undermined the foundations of salvation: that they brought back true popery, and seasoned the old heresy of the Pelagians with a new sauce." The deputies of Bremen distinguished themselves by their moderation. Those of Embden thought fit to say, that the doctrine of the Remonstrants was "a mixture of several heresies, which had been formerly condemned in the person of Pelagius, and had been revived by the Socinians, the Papist, the Anabaptists, and the Free-thinkers." They concluded with these words of St. Paul:—"Would to God that those who trouble you, were cut off." The Dutch divines declared that the

errors of the Remonstrants ought not to be tolerated. Thus, in the same century, the Roman Catholics of France said, that the errors of the Reformed ought not to be tolerated.

March 22. The moderator presented to the assembly the first draught of the canons upon the first and second articles. But the English, and some deputies of South Holland, opposed this; saying a committee should be appointed to draw up the canons. That affair was debated with great heat.

March 25. The commissioners thought that some foreign and Dutch divines should be joined to the moderator, and the assessors, to form the decrees of the synod. The members were divided about it. Many of them desired that the moderator should draw up the canons. Lubbert fell into a passion against those who were of a contrary opinion; he said they deserved an ecclesiastical censure; and that the foreign divines should not concern themselves in that affair, since they were not acquainted with the state of the churches of the United Provinces. Probably there would have been fewer quarrels in the synod, if Lubbert and Gomarus had not been members of it; those two had a fit of madness by turns; and in this session, Lubbert inveighed horribly against the deputies of England. Dr. Davenant, who was a moderate man, desired he might be allowed to answer for himself and his colleagues; but he could not obtain his request. At last, it was resolved by a majority of votes, that some divines should be joined to the president, to draw up the canons. The bishop of Landaff, Scultet, and Diodati, were nominated among the foreigners; and among the natives, Polyander,

Walaëus, and Trigland. All the members of the synod were not pleased with that choice. Balcanqual writ to the English ambassador, that if his excellency did not give advice to those who were to draw up the canons, the synod ran the hazard of being laughed at by every body; that the moderator and the other Dutch divines had no regard for the foreigners; that they were resolved to insert in their canons all the subtleties of their catechism, and all the particular notions of the divines of the United Provinces.

The Remonstrants presented another memorial to the States General, the 26th of March. They desired leave to go home. The same day they writ a letter to the prince of Orange. Their request was denied.

April 16. After having spent three weeks in drawing up the decrees of the synod, they were read in the assembly. Those which concerned the first and second articles were approved. But the English, and some other foreign divines, objected against them.

April 18. The decrees concerning the third, fourth, and fifth articles, were approved. The English produced a long list of harsh expressions, and desired they should be condemned by the synod but they were overruled.

April 19. The committee presented the conclusion of the decrees of the synod: it contained a defence of the doctrine of the churches of the United Provinces. The English desired that some other things, which deserved to be condemned, should be inserted in that conclusion, and particularly these: "That God moves the tongues of men to blaspheme him," and that "men can do no more good than what they actually do."

The deputies of Hesse and Bremen approved the proposal of the English ; but it was rejected.

The same day the conclusion of the canons was read again, and approved by all the deputies of the United Provinces.

April 22. The commissioners approved the same conclusion. But the deputies of England demanded that some alteration should be made in these words : " The doctrines contained in the canons, ought to be looked upon as the doctrines of the Reformed churches." They declared, that " they had been deputed to the synod by the king, and not by the church of England ; that they were not empowered to explain the confession of faith of that church ; that they had been contented to propose their private opinions, believing they were agreeable to truth ; that they had approved many things contained in the canons of the synod, though not at all mentioned in the confession of the church of England, because they believed that none of those things were contrary to that confession."

This is a very remarkable passage. It appears from hence, that the church of England has not condemned the doctrine of the Remonstrants, and that it was a very insignificant thing to send English deputies to the synod of Dort, who were not, properly speaking, the representatives of that church, and had not power to explain her doctrine.

April 23. All the members of the synod signed the canons. They subscribed also the conclusion of those decrees.

April 24. The moderator presented the sentence to be passed upon all, who rejected the doctrine of the synod. It imported that the Remonstrants were " in-

roducers of novelties ; disturbers of their country, and of the churches of the United Provinces ; obstinate and disobedient ; favourers of factions, and preachers of erroneous doctrines : guilty and convicted of corrupting religion, forming a schism, destroying the unity of the church, and occasioning a horrid scandal." For these causes, the synod condemned them to be deprived of all ecclesiastical and academical functions.

All the English declared, that, as the Remonstrants were inhabitants of the United Provinces, they would pass no sentence upon the subjects of another state. All the other foreign divines, except those of Geneva and Embden, were of the same mind. The Dutch divines objected against some expressions of the sentence. They said, among other things, that it was not proper to censure the Remonstrants, as *disturbers of the state*. There arose a great dispute among the same divines on this question, Whether those Remonstrants should be tolerated, who, refusing to subscribe the canons, would engage never to speak against them, either in the pulpit, or in conversation ? They desired, that the foreigners would impart their thoughts upon that subject ; but the moderator would not allow of it. He said, those domestic affairs should be left to the provincial synods ; and that he knew not yet what sort of toleration their high mightinesses would grant to the Remonstrants.

The same day, the sentence was read a second time, after having left out these words, *disturbers of their country*. The English and Hessians refused still to be concerned in that sentence. All the other foreigners, except those of Bremen, said they approved the

censure. It was also approved by all the deputies of the United Provinces. The commissioners said, they could not ratify that sentence, but they would make a report of it to their principal.

Here follows what Balcanqual writ the next day to the British ambassador. "We have at last put an end to the affair of the five articles: but no one can apprehend the trouble we have had. The artifices that have been used, (especially the craftiness of the moderator,) are too palpable. He has very much frustrated our expectation. The censure upon the Remonstrants, which is a thing of great importance, was not communicated to us, but just when it was to be read; and the moderator expected, the whole synod would say, *Amen*, for fear of stopping the departure of the commissioners, who were to set out for the Hague. Great pains have been taken to obtain the approbation of the foreigners; but we have refused to meddle with that affair. 'Tis a sad thing, that every person who will not subscribe all those canons, should be deprived of his office. The belief of so many articles, upon pain of excommunication, was never prescribed, either in the primitive church, or in any Reformed church.

After all, the sentence was not signed by the members of the synod, but only by the secretaries Damman and Hommius. 'Tis no difficult thing to guess at the reason of it.

Some foreign divines expressed a great uneasiness at the transactions of the synod against the Remonstrants. They said, "The Remonstrants had been wronged: they should not have been treated in that manner. We have been imposed upon by the moderator

and his cabal, who formed a synod among themselves, and concerted in private those things, which they had a mind to bring to a good issue." Martinius told his friends: "I believe now, what St. Gregory Nazianzen says, that he had never seen any council, which had a happy success, but rather increased the evil, instead of removing it. I declare, as well as that father, that I shall never more set my foot in any synod. Oh Dort! Dort! would to God I had never seen thee!" The same divine having met a Remonstrant told him, "The synod is a mere farce, in which the politicians act the main part."

May 6. The synod met in the morning. There was a great concourse of people. The moderator said a prayer, in which he begged God, that the work of that day might have a happy success. Afterwards, the members of the synod went to the great church, two and two, with great pomp and solemnity. The moderator then ascended the pulpit, and read a Latin prayer, which lasted about half an hour. He praised God for the preservation and restoration of the church: he charged the Remonstrants with corrupting her doctrine; he mentioned the good effects which the synod had produced, and gave thanks to God for the unanimity of that assembly. That prayer being ended, he told the people, that the solemn assembly of that day had been called, that they might hear the publication of the canons which the synod had unanimously agreed upon by the grace of God.

Afterwards the secretary Damman ascended the same pulpit, and read the preface to the canons, and the decrees that concerned the first article of the Remonstrants. Then being out of breath, he yield-

ed his place to his colleague Hommius, who read the canons upon the second, third, and fourth articles. And then, being hoarse, he came down, and Damman read the canons upon the fifth article, and the conclusion. He read also the names of all the divines and elders, who had subscribed the canons: and every one of them when he heard his name, took off his hat to shew his approbation. In the next place, Damman read the sentence against the Remonstrants, and the certificate of the commissioners, whereby they testified that whatever had been read, was faithfully reported.

The same day at six o'clock in the evening, the commissioners read to the Remonstrant ministers, the sentence before mentioned, and ordered them not to leave the town. Episcopius answered the commissioners in the following manner. "Is this all? my lords. Well! we bless God and our Saviour Jesus Christ, that he has counted us worthy to suffer this reproach for his sake. We know that we have acted with a good conscience, and are not guilty of the crimes laid to our charge. We are very glad to know by whom and for what we are condemned. We are condemned by our professed enemies, as you know very well. We are condemned for having constantly maintained, by word of mouth, and in writing, the doctrine agreeable to piety, and for opposing some opinions, which we believe to be prejudicial to holiness. We have done our duty. 'Tis enough for us that we have set the candle upon the candlestick, in the presence of your lordships and the synod; if you have not received the light, 'tis not our fault. You must at the last day give an account of the reasons for

which you have treated us in that manner; and we wish, that in that day you be not dealt with as we have been. In a word, we appeal to the great Judge who will try the living and the dead, whose judgment will be just, and before whom we, the synod, and your lordships are all to appear. As for what concerns the order not to leave the town, we will consult about it God and our conscience, and we shall act in this respect, as we think our duty requires."

The opinion of divines about that assembly, are widely different. James Cappel, professor at Sedan, commends the equity of the fathers of the council of Dort. Peter du Moulin, pastor of the Reformed church at Paris, says, that for several ages there had been no ecclesiastical assembly more holy, and more useful to the church, and that the Remonstrants were quite disheartened at the sight of that venerable synod.

Others speak quite the contrary. Lewis du Moulin, professor of history at Oxford, expresses himself thus: "The ancient councils met only in order to do what emperors and kings required from them. Thus the second council of Nice established the worship of images, because the empress Irene desired it. On the contrary, her successors, who were called Iconomachi, called some councils to suppress that worship. Had the States General of the United Provinces favoured the Remonstrants, they might have very easily called an Arminian synod. The fathers of that council were both judges and parties; and consequently, the Arminians must needs have been cast before that tribunal. They had therefore good reasons not to submit to the authority of the synod of Dort." The famous Marc Antony de Do-

minis says, in a letter to Joseph Hall, "I call you and your colleagues to witness, as to what you have approved in the synod of Dort. It is not what the church of England prescribes in her confession of faith: 'tis the doctrine of Calvin. Though you left that synod cunningly, you have concurred to the condemnation of the poor Remonstrants, to their excommunication and expulsion; and yet they believed nothing, that was contrary to the confession of your church. They followed the pure doctrine of the primitive church. The English should not have concerned themselves in that controversy, if they were not willing to judge of it, according to the doctrine of the church; for they ought at least to tolerate all the catholic doctrines, which are not inconsistent with their confession of faith. I gave that advice to Dr. Goad, your successor; but he has also approved the errors and the severity of the Calvinists. The synod acted with worldly views: their main design was to prevent Barneveldt's party from being supported by the Remonstrants, and prevailing over the opposite faction.

In June, the Remonstrants of some cities in Holland presented several petitions to the states of that province, requesting the public exercise of their religion. In some other towns, the Remonstrants met in private. The court of Holland put out a placard against such assemblies; and the committee of the states ordered, that every body should conform to the judgment of the synod.

Soon after, a letter of consolation, addressed to the churches of the Remonstrants, was dispersed all over the province. I shall set down some passages of it.

"The doctrine of the gospel is

now polluted by the old errors of the Manicheans. We are taught, that God has created one man for salvation, and another for damnation, by an absolute will; or at least, that immediately after their birth, he designs they should be saved, or damned. That whatever happens, good or evil, murders, adulteries, and such other things, is pre-ordained, and happens necessarily. That the fall of Adam was decreed; and even, that he was created, that he might fall: that the elect are chosen without any regard to their faith, and the Reprobate are rejected without any regard to their unbelief. That the elect are converted by an irresistible power, and the reprobate cannot be converted, because God cannot grant them sufficient grace. That God desires the salvation of all men by his revealed will, and the salvation of few people by his secret will: that Christ has shed his precious blood only for a small number of men, and not for the sins of the whole world: that the elect cannot fall from saving grace whatever sins they commit, nor lose faith entirely, though their sins be ever so great and enormous: that a man who is elected will always persevere in the faith, that in case he falls into any great sin, he cannot die whilst he persists in that sin, and God must necessarily work his conversion before his death."—"Some of those errors have been approved by the synod of Dort; others have been passed over in silence because too odious, and yet they suffered that many should teach those abominations, and spread them among the people. Endeavours have also been used to soften some rigid and scandalous articles, but the things themselves have been preserved, the better to deceive the vulgar.

Whoever examines the canons of the synod attentively, will easily observe, that this assembly establishes throughout, the absolute election of one man, and the absolute reprobation of another. Dear brethren, if you believe that God is *merciful*, you cannot maintain without blasphemy, that he has created the greatest part of mankind to destroy them: or, as the synod expresses it, that *he has predestinated to damnation, or rejected, most of those who fell in Adam*, without allowing them to have any share in the salvation Christ has procured for men. If you believe that God is *wise*, you cannot believe that he has created men to make them unhappy for ever. If you believe that God is *just*, can you fancy that he punishes men by refusing to save them, without any regard to their sins and unbelief? Lastly, if you believe that he is *sincere*, will you believe that he offers salvation to some men outwardly and in appearance, without any design to save them by his internal and secret will? It is therefore true that, those who teach such a doctrine, change the goodness of God into cruelty, his wisdom into folly, his justice into injustice, and his sincerity into hypocrisy.—Christians ought not to persecute; but our adversaries have introduced persecution, by depriving our ministers of their livings, banishing them from their country, and forbidding the exercise of our religion. They persecute us, by employing against us all sorts of civil and military officers, bailiffs, serjeants, soldiers and the watch, and raising the mob against us. The unjust banishment of those, who have been expelled from the country, like wretches who did not deserve to breathe in it, exceeds all other severities.

Our adversaries violate the law of nations, and the public faith, by virtue of which those who are cited to a synod, ought to expect to be protected by it; for if they were not allowed to go home again, would any body appear before such assemblies? The council of Constance will always be infamous for retaining and burning John Huss, who went thither with a safe conduct. The council of Trent, more just and equitable than the synod of Dort, granted the Protestants a safe conduct, and did not break their promise to those who repaired to that assembly. Except the council of Constance, there is no instance of such a scandalous proceeding as that of the synod of Dort. Fifteen ministers have been detained like prisoners, for the space of seven months, without allowing them to see their wives and relations; and after the conclusion of the synod, have been banished, without suffering them to speak with their wives and friends. What a scandal for the United Provinces to violate a safe conduct!—The Holy Spirit did not preside in that synod, but Bogerman, a man full of gall and bitterness who maintained that heretics ought to be put to death. After a public reading of the sentence against the Remonstrants in the great church, there was a magnificent feast. The trumpet sounded: Rhenish wine was drank plentifully: all the fathers of the council were full of worldly mirth. The apostles held a council;* but it did not conclude with rejoicings. After all, the members of the synod of Dort, were only men liable to error, governed by the commissioners of the states, and they made no decrees but such as were acceptable to them. They have

* Acts xv.

acted in all their proceedings by mere political views, and not by a principle of conscience, and according to the word of God. They had a mind to deserve a fine present. And indeed, gold medals were afterwards given to the foreign divines, and silver ones to the natives. Was there ever any other synod or council in which medals were distributed?—Their

canons are partly false and partly fallacious: some are true; and the Remonstrants might subscribe them as well as their adversaries. They have passed over in silence the rigid doctrines of Calvin, Beza, and Gomarus, without condemning them: and they suffer those abominable opinions to remain still in the church of God."

REVIEW.

Substance of the Semi-centennial Sermon, before the New-York Annual Conference, at its Session, May 1826. By the Rev. FREEBORN GARRETTSON, preached, and now published, by request of that body. 46 pp. 8vo. Published by N. Bangs and J. Emory, for the Methodist Episcopal Church. Price 25 cents.

(Continued from page 403.)

WHEN we commenced our notice of this sermon, we had no idea of extending our remarks to such a length, but merely designed to touch on a few particulars. We have, however, been thus carried forward, not from the length, but from the variety of the subjects which are introduced in the discourse, which we have thought might be conveniently amplified. In this view the discourse has rather served as a text to suggest thoughts which are either of sufficient importance in themselves to demand attention, or are made so from the circumstances in which we are placed.

In our two former numbers, we glanced at another publication, of quite a different character from the one before us,—embracing subjects indeed nearly allied, but yet handled so differently as to come directly in contact with the views entertained by our venerable father in the gospel, Mr. Garrettson. Learning, however, that Mr. McCaine's pamphlet will shortly be reviewed from another quarter, we shall pay no farther attention to him in this place at present.

On the subject of yielding a competent support for the ministry of the word, we have had occasion before to speak; but as this is a subject totally misapprehended by not a few, and misrepresented by others, we think a few thoughts on it may not be either unwelcome or unprofitable. We regard it as a maxim in ecclesiastical polity, that every faithful minister of Jesus Christ, who devotes himself exclusively to the service of the sanctuary, is entitled to a competent support from the people. This maxim is not only founded in the relation subsisting between a minister and the people of his charge, but it derives strength from analogy, or the general usages among men of different professions, every one of whom feels himself entitled to an equivalent for services rendered; it is also authorized by Him from whom the Christian ministry derives its authority and sanctity. He has said, "The labourer is worthy of his hire;" and on this account the primitive preachers were commanded not to take "scrip or purse, nor to have two coats;" that is, they were not

to provide themselves beforehand with means of support, because it was the duty of the people who might be benefited by their labours to see their temporal wants supplied.

It seems to us to have been one of the capital defects of our temporal economy, to make such a scanty support for the ministry of our church. Hundreds of promising ministers, who might have been a blessing to thousands, and shone as stars of the first magnitude in our spiritual horizon, have been driven from the field of itinerant labour, for the want of a competent support; while others have dragged out a life of toil, with their latter days embittered from the reflection that *ingratitude*, not to say *injustice*, has marked the conduct of the people for whom they have spent their strength. That this is a most melancholy truth, thousands can attest. We hardly know how to denounce in terms sufficiently severe, without seeming to border on uncharitableness, the niggardly policy, which is founded on the mean and dastardly maxim, bandied about by those who love their gold better than their God, *That ministers must be kept poor, in order to be kept virtuous!* Good Lord! has it come to this? Does all the virtue of the Methodist ministry consist in their poverty? Heaven defend us from this bitter reproach! If we have given cause by our conduct for this suspicion—if we have given evidence of such a glaring defect of character—then we say it is time to rid the church of such useless lumber.

We recollect an anecdote in relation to this subject, which may be worth recording. A minister of our church was told by one of the private members, by way of eulogy, that a ——— prayed the Lord al-

ways to keep the preachers poor. The reply was, that in that place there was no need of such a prayer, as the people had always evinced a disposition to see to that. We grant there is danger in riches. But have ministers so much less grace than the people, that *they* only are in danger from riches. It is not riches, however, that we ask. We do not want them. All we wish is a competency. To this we fearlessly say, the minister of Jesus Christ is entitled. It is his *right* as God's minister. Those, therefore, who through covetousness, withhold it, sin against God, and will answer for it.

We are under the full conviction, that were suitable measures pursued, the cause of complaint on this subject would be removed. And it is submitted to all considerate people to determine which is most just, that a preacher should pay out of his own pocket, or, which is worse still, suffer for the want of it, from fifty to one hundred and fifty dollars annually, or for the people to add to the amount each one pays quarterly, twenty-five, fifty, or one hundred cents, as the circumstances of the case may be? Certainly there can be no hesitancy on this subject. Neither do we believe that the amazing deficiency which appears in some places, is so much owing to want of ability or disposition, as it is to a regular system of operation; for we are unwilling to believe that it is the wish of the majority of our people to reduce their preachers to a state of pauperism. Whatever may be the disposition of some individuals, who think more of this world than they do of the next, we trust the great majority are desirous of seeing their preachers comfortable; but while it is left at perfectly loose ends, never knowing who gives or

what is given, the weight of supporting the ministry falls on comparatively few. To remedy this evil, for it is an evil to be deprecated—let there be—as is already done in many places—a record kept of all the money collected, calling on all, old and young, to do something. This, we humbly conceive, would tend to equalize the burden—if discharging a sacred duty may be called a burden—and render the yoke light and easy.

On this subject the discourse before us has some judicious observations, with which we shall close our extracts.

“The world is good in its place, and riches are good when made a good use of. Formerly in this country we had but few churches, and our preachers were generally single men, who required but little; and it was not an uncommon occurrence in those days for the preachers to say in their zeal, ‘We have come for your souls, and do not want your money.’ But the case is greatly altered; for now we have many churches, and we want many more. We have many ministers, and many of them have large families. They cannot take proper care of the Lord’s vineyard, and labour with their own hands to support their wives and children. Observe, it is one thing for a minister to preach for money, and make that his object; and it is another thing for him to receive a sufficiency, to enable him to go forth, and preach for souls. The ministers of Christ, those whom he has called and sent, should be decently supported, or their hands will hang down, the work will be retarded, and they will not, as otherwise they would, return with rejoicing, bringing their sheaves with them. Indeed the want of a competent support has been the pretext for many locations. I say again, if the ministers of Jesus Christ are not supported, and if on that account the work of God should be retarded, a very heavy responsibility will lie some where; and as it is a matter of considerable magnitude, it must be inquired into.

“I think our venerable friend, Richard Reece, told me, that he thought

the Methodists in this country were, in the aggregate, nearly as wealthy as those in the old connection; and records show that we are the most numerous. Why then cannot we support our ministers as amply as they do? The answer would be, We either have less religion, or our system is not as well digested as theirs. Their yearly collection for conference contingencies, including the book room revenue, is not less than \$60,000. Besides this, they support Kingswood, and Wood House Grove schools, in which the preachers’ children are educated; and raise annually nearly \$200,000 for missionary purposes. They have, it seems, an ample supply for every necessary case.

“Many years ago there was a proposal among us, to get up a chartered fund. One of our oldest ministers was opposed to it, as he thought he could suggest a plan which would be abundantly more productive, viz. a yearly subscription through all the societies, with an offer to every member. However the rejection of his plan did not prevent him from entering his name among the highest subscribers to the fund; for it was always his mind, for peace’s sake, calmly to submit to the order and suffrage of the body, and to labour to do good according to the openings of Providence.

“For instance, suppose we have 300,000 members in our society, who would be able to contribute something, say a cent a week, here you have at once \$150,000 a year, which will average about 8 or \$9000 to each annual conference. This would set us perfectly afloat, and we should have money in hand to assist in extreme cases. Our chartered fund does not produce annually much more than one dollar apiece for the travelling preachers. Now you have the best of it—the worst will follow. I myself, as well as others, have heard conversations about this fund. One gentleman said, ‘How are the Methodist clergy supported?’ ‘Oh,’ replied another, standing by, ‘they have an immense fund, and when they go to conference they draw their salaries from it.’ Even some of our own people do not know much better; and I have supposed such an idea has, in some measure, lessened the quarterly and yearly collections, at least in some places.

"This plan is practicable. Even those who go out to service could do it in this country without injury to themselves; yea, even a slave who has a good master could do it; and if all the members did not comply, others would double and treble it. This recalls to my recollection two things:—Mr. Wesley wanted to raise some money on some emergency in London, and one of his friends proposed that each member should give a penny a week; 'and,' said he, 'put twelve of the poorest members with me, and what they cannot do, I will do for them.'

"Dear Mr. Asbury used to carry a mite subscription paper, and at the house of one of his old friends he presented the paper. The friend handed him a bill. 'I do not,' said Mr. Asbury, 'take more than one dollar from any one person.' Said the brother, 'if that is your rule, I will give you as many names as there are dollars.'—Every person who has a spark of love for the cause of God, whether he be a

church member or not, should give something towards supporting that cause; even those who are maintained by charity, should give something out of that charity. I have been astonished to see some of our constant hearers, and people, too, that appear clever and friendly, who seldom, if ever, reach out a helping hand. If I could not labour in the harvest field myself, I would render assistance to those who can, and are labouring hard night and day in gathering in the sheaves; especially if I had the smallest desire to profit by their labour. I should always wish to see the church of God as neat, and as well furnished as my own parlour, and her ministers provided for. Never hold the ministers of Christ in the light of beggars, while it is written, 'The labourer is worthy of his (reward) hire;' and 'Thou shalt not muzzle the mouth of the ox that treadeth out the corn.' A minister of Christ is as much entitled to a living as any man."

From the Wesleyan Methodist Magazine.

OBSERVATIONS ON THE WORKS OF GOD :

BY WILLIAM ALLEN, ESQ.

[These observations are abridged from "The substance of an address to the students at Guy's Hospital," at the close of a series of lectures on experimental philosophy. We record our grateful acknowledgments to their excellent author for his kind and liberal permission to insert them in this Magazine, where, we have no doubt, they will be read with general interest and advantage.—EDIT. W. M. M.]

WHILST standing on the confines of our little system, and catching the glimmering lights that issue from the remote and unknown, let us lift up our hearts in reverence to that awful and infinitely perfect Being, who operating in the immensity of space, and regulating the concerns of innumerable worlds, has yet condescended to create such an atom as man, and to endue that atom with the power of attaining unto the knowledge of himself the great Author and Supporter of all. See-

ing that He who created the universe has condescended to employ his omnipotence in the small as well as in the great, and that we also are the workmanship of his hand, let us rejoice in the belief, that even we shall not escape his notice among the myriads of created beings; let us be thankful that he has endued us with faculties to comprehend a little of his wonderful works; and let us ever remember, that throughout these a provision for the happiness of his creatures is eminently conspicuous. It must, therefore, be consistent with his will that we should employ the powers which He has given us in diffusing as much comfort and happiness, in our respective circles, and throughout his creation, as our abilities and peculiar circumstances will permit.

In the study of nature, which is but "a name for an effect whose

cause is God," every ingenious mind must be delighted with the discovery of general laws which will satisfactorily account for many important phenomena ; but we also quickly discover that there are limits to human knowledge ; and that it is in vain for finite beings to attempt to comprehend that which is infinite. We see that the wonderful effects taking place every moment, and upon which the whole frame and system of things depend, can only be referred to a great First Cause, infinite in all his attributes. The attribute of omnipotence is no less displayed in the smallest than in the largest works of creation ; it is equally manifest in the structure of the most minute animalcula, as in the precision with which the earth revolves upon its axis, carrying with it seas, mountains, kingdoms, conflicting elements, and bodies every where in motion ; while the great purpose is completed with a degree of exactness which no time piece can ever equal ! The motions of the heavenly bodies are conducted with such admirable precision, that not one of them materially interferes with another ; no one deviates from its appointed course ; each steadily holds on its way in perfect obedience to Him who spake, and they were created ; who willed, and it was done.

Matter has no power to move itself, or when moved by the application of external force, to stop, or even to alter the direction of that motion. Every particle of matter appears to have a certain equal degree of attractive force, which it exerts upon every other particle of matter ; and this simple principle accounts, not only for the fall of bodies, for the maintenance of the mechanical equilibrium, but also for the planetary motions, and

the multiplied phenomena of the universe. It is the attribute of Omnipotence to accomplish the *greatest* of purposes by the simplest of means. It is owing to a species of attraction that bodies preserve their form, and that the particles of some kinds of matter assume regular geometrical figures, as in the crystals of salts and earths : but here matter is entirely passive ; every species has its peculiar and determinate form, which is invariable, and indicates a general law. Again, we see different species of matter variously acted upon by attracting energies, so as to form distinct bodies, which are the objects of chemical research. These are comparatively simple, easily composed and decomposed, as the balance of the various attractions of their different particles preponderates. The effects produced are obvious ; but of the nature of attraction we are wholly ignorant, though it seems principally concerned in all the changes which are incessantly taking place ; even those powerful agents, caloric and the electric fluid, appear to be in some measure connected with it. Hence bodies arrange themselves in the order of their specific gravity. Hence water and the grosser fluids are confined to the surface of the earth, while air, being lighter, occupies the space above ; it cannot however, fly off indefinitely ; for its particles, though invisible, being solid gravitating matter, are held by the force of attraction near the surface of the earth for the respiration of animals. It is by the attraction between caloric and water, and probably the electric fluid also, that water is raised by evaporation as an invisible fluid, which, in the upper regions, condenses into clouds : the particles of these clouds either unite and

descend in rain, or are attracted by the summits of hills and mountains, where they deposit their moisture, which, percolating through their strata, breaks out in springs; these by their union form rivers, which, proceeding to the sea, supply the waste from evaporation; this evaporation is a distillation upon a grand scale: nothing but pure water is thus raised, which descends in dew or rain for the nourishment of vegetables. Here we trace the operation of powerful causes, while we remain ignorant of their nature; but every thing goes on with such regularity and harmony as to give the most striking and convincing proofs of a combining, directing Intelligence, of a present Deity.

Any one of these agents uncontrolled would overturn the whole system of things: if attraction were to act without being opposed by caloric, all bodies would shrink up into one inert mass; if, on the other hand, caloric were to prevail, the forms of bodies would be immediately destroyed. Nothing but that creative power from which they emanated, and who, in his comprehensive view, foresees all possible consequences, could maintain the equilibrium between them, so that they can only act within the limits prescribed to them; they can only exert their power in that direction which is conducive to the ends for which they were created.

If the human powers fail, in attempting to account for the nature of the changes in inert matter, how must its difficulties be increased when we come to consider *organized bodies*. Here in consequence of the addition of the living principle, the attractions of inert matter are surprisingly modified; a seed contains rudiments capable of being expanded into a

large tree; every tree has its peculiar form, and is capable of producing the rudiments of others. Here carbon, hydrogen, and oxygen, which, left to themselves, would form compounds chiefly binary, being absorbed by the organs of the plant, form part of its substance, and are converted into living matter under a more complicated order of affinities. The vegetable having flourished, during a limited period of time, is deserted by the living principle, and the elements of which it is formed, the carbon, hydrogen, and oxygen, attract each other according to the laws which regulate inert matter; and thus the body is decomposed, and furnishes elements or materials for a new generation. It is like pulling down a house, and building another with the same materials. No less admirable is the provision by which the tribes of vegetables succeed each other upon the face of the earth. The means for the propagation and preservation of the different species; and the checks which have been established to prevent any of them from exceeding certain bounds, essential to the well being of the whole, abundantly manifest an order and design which can only be attributed to Infinite Wisdom. But let us advance a step farther, and consider, not only the union of the living principle with matter, but the power of sensation, locomotion, and instinct superadded.—What a field opens before us in the various classes of *animals*! Whether we consider the thousands of organized bodies sporting, pursuing, or avoiding each other in a single drop of water, each of which would be more than sufficient to confound all the atheists in the world; or direct our attention to those of larger bulk, what

admirable contrivance, what consummate skill in the adaptation of their various organs to their peculiar mode of existence, and to the place which the animal is destined to fill in the scale of created beings,—every one of them doubtless answering some purpose essential to the well being of the whole, though we may not be able to discover it! How admirable is that instinct which directs the operations of them all, and to which they all invariably adhere! The wood-pigeon was never seen to build its nest like the goldfinch, nor the goldfinch like the swallow: these all uniformly accomplish the will of their Creator, and having passed through the limited period of their existence, give place to their offspring, the increase of which is so regulated as to secure the continuance of the species, and at the same time such checks are provided as to keep them within convenient bounds; and here it is remarkable that those animals which are most prolific are subject to the greatest casualties. Thus in the spawn of fish: though the roe of a single cod would produce more living animals than there are men upon the face of the earth, yet most of them become the prey of other animals, and the equilibrium is constantly preserved. Through all these varying forms of animated beings the original matter is continually passing; the element azote in animals being added to the carbon, hydrogen, and oxygen. Nothing less than the creative power of Omnipotence could add one atom to the mass, or annihilate the smallest particle of it. Hence it will follow, that air, earth, water, together with the present animals and vegetables, are composed of the same materials as those which existed at the first creation, not-

withstanding the revolutions and changes through which in the series of ages these original elements must have passed.

So far we see a regular gradation of beings, rising in their various degrees from simple life to sensation under all its modified circumstances. Every thing is, so far, complete; but a being was wanted to supply the next link of the chain, and that being is *man*.

Man, placed at the head of terrestrial beings, differs from other animals by the gift of mind. The mind, or soul, is properly the man; the body is merely a set of instruments by which the mind executes its purposes.

The human frame is the most perfect of organized bodies, and in it we again observe the same infinitely wise adaptation of means to ends. As in the lower orders of animals each was furnished with organs exactly fitted to its local circumstances, and indispensable to its existence, so in the human body the organs and the senses were bestowed with a reference to mind. Man being endued with reason, can avail himself of the powers of nature, and make inferior animals subserve his purpose; to him, therefore, the strength of the horse, the elephant, or the lion, was not necessary, any more than that acuteness of some of the senses for which many animals are so remarkable. It will, however, be instructive to consider the human body with reference to the different senses respectively. It was made erect that it might assume a commanding attitude; and the organs of *sight* are so placed as to be able to contemplate the heavens, and have an extensive range over the surface of the earth. It was not necessary that the human eye should be as penetrating as

that of the hawk or the eagle. Man, when it is necessary for him to see at a distance, can employ a telescope. If his sight had been so microscopic as to see with great distinctness the structure of small insects, and the particles of air, the eye would have been unfit for common purposes, and the mind would have been distracted by the multiplicity of objects. Who can enough admire the wisdom of those laws by which the rays of light are governed! They travel through the regions of unfathomable space with a celerity almost beyond conception, at the rate of nearly two hundred thousand miles in a second of time. They arrive from different suns and from different systems, crossing each other in all directions without the least interference or confusion; and as it concerns us less to be acquainted with objects at a distance than with those near at hand so the intensity of light diminishes as the squares of the distances.—The light from the sun, striking forcibly upon all the bodies about us, is reflected from their surfaces according to a fixed and invariable law: some of these surfaces have the power of decomposing a beam of white light, and separating it into its primitive colours; some bodies reflect rays of one colour, some of another; hence arises an agreeable variety in the aspect of nature, and hence we are enabled to distinguish with greater certainty one body from another. By means of that wonderful organ the eye, we are made sensible of the distances and forms of bodies.

All visible bodies reflect the rays of light from every part of their surface in all directions, and yet in consequence of the simple and beautiful law of refraction it is only those rays which fall in

particular angles upon the eye that can produce complete vision. These, crossing each other on the optic axis in the centre of the eye, produce a picture of objects upon the retina, or expansion of the optic nerve at the back of that organ, and hence produce a sensation in the brain. The eye is so formed, then, as to show us those objects which it most concerns us to be apprised of, with perfect distinctness *only* when they are at a certain distance. As they recede from us, the impressions are less distinct, and when they are so far as to be of no consequence to us, they no longer obtrude themselves upon our attention, but vanish away. Again, this organ in man is so perfect, that our two eyes, by means of the three pair of muscles which govern each, answer the purpose of that vast quantity of eyes with which the hemisphere on the head of a common horse fly is studded. The coloured part of the eye, or iris, like a delicate veil, regulates the quantity of light admitted. In obscurity it contracts, and the pupil is enlarged; but in a strong light it expands, and diminishes the aperture. The opening is circular in the human being, because a view was wanted in all directions; but in the cat and tiger it is vertical, their prey being above; in horses and sheep it is transverse, for their food lies horizontally. This organ, as well as other parts of the body, is protected by the sense of *feeling*; and this sense is exquisite in the eye, because it is of such vast importance to us. The minute ramifications of nerves spread over the surface of the body give us notice of mischief, by the sensation of pain. Were it not for this, we might lose a finger, a hand, or an arm, without knowing it. It appears by surgical opera-

tions, that this acuteness of feeling is the greatest where it is most wanted for our protection, that is, at the surface of the body; but that some of the internal parts of our frame have comparatively little of it. The provision for the durability of the limbs is no less admirable. If our hands had been made of iron, they would have been worn out long before the termination of an ordinary life; but the parts of the human body are continually reproduced from the blood, which is itself formed from the chyle, a fluid into which the food is converted by the process of digestion, while old parts are taken up by a set of vessels called absorbents, and are carried off in excretions. To a certain limited extent, parts which have been lost may be reproduced in the human body: thus a wound will be filled up with granulations, in which new vessels will be formed; but here, again, we remark how every thing is adapted to the nature of the animal; the more perfect the animal, the more irreparable is the loss of a part; thus, in man, an arm or a leg, a hand, or even a finger, if once lost, can never be reproduced; but if a crab lose a leg, or a lobster a claw, the limb, in process of time, is reproduced. This power of reproduction is so great in some of the less perfect animals, that a polypus being cut in pieces, the pieces will produce new animals of the same kind.

The sense of *smell*, so extremely acute in some of the canine tribe, is precisely adapted in man to his situation, and while it gives him the power of gratification from the odour of flowers and aromatic substances, it tends to his preservation by warning him of the presence of substances whose effluvia would endanger his health if they were

not removed; thus, by a wise provision of the Author of nature, what would be hurtful is rendered disagreeable.

The *taste*, also, answers a double purpose: it renders the necessary act of supplying the stomach with food, agreeable, while for our preservation, it is so contrived, that many substances, which would be injurious, excite no such sensations, or very disagreeable ones. Some animals, it is probable, have this sense in a higher degree than man. In the accounts of travellers we find that, in uncultivated places, roots fit to be eaten were discovered by observing the kind which the monkeys had selected for their food. The sense of *hearing* in man, besides tending to his preservation, answers several most important purposes. In him it is not so acute as in some of the lower animals, whose safety depends principally upon it; but, if it had been more so than it is, it would have been extremely inconvenient, and the bustle of the crowded streets of the metropolis perfectly intolerable; it is, however like all the rest of our senses, just adapted to our situation, and amply sufficient to apprise us of the approach of danger. The ear has been so constructed as to receive pleasure from sounds: these are produced by particles of air agitated by the tremulous motion of the parts of a body vibrating in unison; that is, when the vibrations are multiples of each other, the vibrations of a musical string are almost inconceivably rapid. In the gravest harmonic sound they are twelve and a half in a second, whilst the shrillest sounding body makes fifty-one thousand one hundred vibrations in the same portion of time.

The greatest service rendered

to us by the sense of *hearing* is the facility which it gives of communicating our ideas and feelings to each other. The nature of this faculty, and its importance, are well described by Rollin: "Admirable, indeed, are the provisions for the production of sound by the human voice. In the upper part of the trachea, or canal by which the air enters and is expelled from the lungs, is a little oval fissure, capable of opening more or less, called the glottis: as the opening of the glottis is very small, with respect to the capacity of the trachea, when air is forcibly driven through it, the velocity is considerably increased, and the lips of the glottis become violently agitated, occasioning those vibrations which produce sound: the sound thus formed is influenced by the cavities of the head, and even by the breast.

"The glottis not only produces the sound, but even forms the tones; and this is attributed to variations in its opening. It is capable of becoming wider and narrower within certain small limits: the fibres which compose it lengthen for the low tones, and become shorter for the high ones.

"To produce the various tones the diameter of the opening of the glottis, which is but one-twelfth of an inch, must be varied: there are modifications of every single tone, which require that this opening, small as it is, should be divided into nine thousand six hundred and thirty two parts, and even these parts are not all equal; some of them must therefore be less than the nine thousand six hundred and thirty-second part of the twelfth part of an inch; but so delicate is the ear, that this variation is immediately perceived. Speech," as Rollin farther observes, "is one of the great advantages which man

possesses over other animals: while it serves as a proof of his rational faculties, it enables him to employ them to the greatest advantage; but how wonderful that adjustment, how exact that mechanism, by which it is produced! At the first command of the soul, how many different parts are brought into action to form the voice!

"I have a thought which I am disposed to communicate to others, or a doubt which I wish to have solved: nothing is more intellectual, or farther removed from the senses, than thought. What vehicle is capable of transferring it to the persons who surround me? If I could not accomplish it,—shut up in myself,—reduced to a solitary individual,—cut off from all commerce, from all conversation,—I should suffer inexpressible disquiet. The most numerous company, the whole world, would be but a frightful solitude. But Providence has relieved me from this by attaching my ideas to sounds, and rendering me master of those sounds. Thus, in the very moment, and at the precise instant that I am disposed to communicate my thoughts to others, the lungs, the throat, the tongue, the palate, the teeth, the lips, and an infinite number of organs concerned in it, are put in motion, and execute my orders with a rapidity which almost more than keeps pace with my desires. The air proceeding from my lungs in tones, modified according to the variety of my sentiments, carries the sound into the ears of my auditors, informs them of all that passes in me, of all that I wish to communicate. Thus ideas are conveyed, and information diffused, by a natural mechanism which we can never sufficiently admire.

(To be concluded in our next.)

A SKETCH OF THE LIFE OF MA-NUNCU,*

An Indian chief of the Wyandot nation, and a convert to Christianity :

FURNISHED BY HIMSELF.

I AM now fifty years old. I was born at Sandwich, Upper Canada, of Wyandot parents, belonging to the Little Turtle tribe. My parents were members of the Roman Catholic church, in consequence of which, I was baptized in my childhood, in that church. When I was about seven years old, my parents removed to Mo-gwa-go, where we lived about ten years : and from thence to Brown's Town, where I lived, until I removed to Sandusky about twenty-two years ago. Although my parents were members of the Roman Catholic church, yet they were destitute of the power of religion. My mother sometimes told me not to do certain things, which she said the priest told her were wrong ; but she often did those things herself : I followed her example, more than her advice. At about the age of seventeen, I began to learn to drink, to box, and fight.

At Wayne's battle, I was there, and came near losing my life : many balls went through my clothes. When I was about eighteen, I commenced hunter, and got married. For twenty years I lived a hunter : but such are the customs among the Indians that I made no riches by hunting : although a good hunter, particularly for bear ; pursuing them on horseback, through all kinds of woods. Once I came near being caught by a wounded bear, by going into a thicket on foot after him, but I was

preserved. At the time the Shawnee prophet, (Tecumseh's brother,) was busy stirring up the Indians to war through his lies, I was appointed to speak to the people : from this I was led on to what I now am.

Although I had been baptized, yet I practised the traditions of the Indians. When Br. John Steward came among us, and preached to us the gospel through an interpreter, who had been raised among us, it caused me to wonder, and struck conviction to my heart : but I did not yield, nor forsake the old traditionary customs of the nation. When Br. Finley came among us, and preached the same doctrine, I was convinced it was true. Old Br. Hinkle had given me a Bible ; this I took to Br. Isaac Walker, and got him to read it to me. This book told me what sort of a man I was. I was now completely convinced. I now set out to seek the Lord,—I looked back on my life, and saw all my evils,—I was led to see that God was merciful and good in bearing with me,—so God led me on to find his mercy.

When I now look back on my sinful life, I feel I was a devil in sin. Three years I sought the Lord. Two years ago, God overtook me in the plain ; I fell on my knees, to praise the Lord ; the Spirit said, Ma-nuncu, you was a hunter of bear and deer ; now you must be a soul hunter. Blessed be the name of God, I feel like going on,
March 10th, 1827.

* This article was accidentally omitted in the proper place.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

From the Wesleyan Methodist Magazine.

SOUTH SEA MISSIONS.

NEW ZEALAND.—Journal of Mr. Turner.—January 9th, 1827.—My journal of the present year, to this date, is lost in the general plunder we have just sustained. The following copy of a letter written by me to the brethren of the Church missionary society, in the Bay of Islands, and at Marsden's Vale, will furnish the leading particulars of our circumstances for these few days past:—

Wesley Dale, Jan. 9, 1827.

Dear Friends,—Nothing but an imperious sense of duty compels me on this occasion to write, that you may know our state. We are now left without a single inhabitant in the valley, man, woman, or child, save one boy, David, or Tawena, who has returned to remain with us. On Friday evening last, Tipui, Ngahuduhudu his brother, with several others of the principal chiefs, together with some of their slaves, fled for fear of the Ngapuhi, (Bay of Islanders, or more particularly that part over which Shonghi is the head,) who were reported to have entered the harbour and commenced their work of plunder and bloodshed. Saturday all was consternation and alarm, expecting the Ngapuhi up here, but none came. On Sunday morning, several persons of note came up from Shonghi, requesting our people (or rather a part of them) to go down and join him; for the Ngatepo, (the greatest part of that tribe in the harbour of which Tepere is the head,) it appears, have taken refuge on a Pa, difficult of access, and are resolved to stand on their defence. Nearly all the men immediately complied with Shonghi's request, and went, but returned yesterday morning for their wives and children; and by the tide this morning the last have left the place. The reason for the wives and children being taken away is, a fear lest other parties should come, who are expected, and cut them off during the absence of their husbands.

Our people left us in perfect good will, and appeared concerned at parting. Our school children were all forced by their parents and guardians

to go along with them, though very much against the will of some of them. It was said by many of our people that they should never more return to reside here, except Shonghi proved victorious, and came and took possession. Many are gone with heavy and jealous hearts respecting their own fate. A strong party called the Rarawa, from Waro, Powa's place, are expected to come and join the Ngatepo, and if so they will be very strong. Several of our people on leaving appeared to feel much for us, and said, that as soon as the Rarawa heard that they had left the place, it was very likely that some of them would come and strip, if not kill us. The same they intimated we might expect from stragglers. You now see our state as nearly as I have been able to give it you, and with our situation and prospects you will naturally suppose we cannot but be affected.

Tuesday evening, a little after eight o'clock.—The above hasty observations I wrote about 12 o'clock to day, intending to send them by Mr. Stack immediately; but at that juncture the boy Puru arrived with your letters, and at the same moment a party of about twelve of the Ngapuhi came up to our place. We inquired what they were come for; to which they replied, "To take away your things, and burn down your house; for your place is deserted, and you are broken." We felt a little troubled when they first came, expecting their intentions were of a serious nature. However, after annoying us for a while, and taking away a few articles, they left us, and went to load their canoes with kumeras, &c. On their return to go down with the tide, they annoyed us yet more; broke into one of our houses and carried away various things. Their party was small, and the principal persons were known to us, which, we believe, prevented them from going to greater lengths. On leaving us they said, we should certainly have a general plunder to-morrow; but we hope this will not be the case. However, I must observe that we do now think it very likely that we shall be plundered to a con-

siderable extent, if not altogether. From the party that has been with us to day we have learned that the Ngatepo have fled, and that the Ngapuhi are in pursuit of them. They say now that it is the intention of Shonghi to return to the Waimate when the business is settled here; and that all our people will go with him; for none will dare to remain here, unless they can be protected by a stronger force than their own. Should this be the case, we think it not likely we can remain. Dear friends, you now see our situation, and I know you will be ready to feel with us and for us, and will be ready to give us all the counsel and assistance you can. I must say, as an individual, that I have a particular wish if agreeable, and circumstances will allow, that Mr. Henry William should come over as soon as possible. The reason for this particular wish I think you will at once see, for many circumstances concur to lead us to think it possible that we may be obliged to leave the place immediately, and we earnestly wish for his matured judgment in the affair. All our females begin to wish themselves in other circumstances; and we think it very desirable that, unless a favourable change speedily takes place, they should be put under your protection at some one of your stations. At present, however, we have no power to remove them, for we have no natives to assist us, and we cannot leave the station ourselves. Mrs. Turner and Miss Davis bear up very well, but poor Mrs. Wade is very low. Mr. Stack is about to carry this to the Kidee-Kidee, and will return as soon as possible, and we hope one of the brethren will return with him.

About 10, p. m., brother Stack left us with the above to the Kidee-Kidee, desiring them to send with all speed to Marsden's Vale. He was accompanied by Tawena, the boy mentioned above, who went very reluctantly. I was very sorry for our brother having to undertake such a journey in the night; but the boy durst not go alone, and our situation appeared so precarious as not to admit of a moment's delay. Just when we had committed ourselves to the care and protection of our heavenly Father, and were preparing to take a little rest, two of our girls came up to the door, and we most gladly let them in. They were greatly affected and wept much. They

communicated to us a good deal of information respecting the state of affairs down in the harbour from whence they had come; but nothing of an encouraging nature respecting us and our situation. They had heard them talk about robbing us, but it appeared to them quite uncertain whether they would or not. They confirmed the report that the Ngatepo had left the Pa, and that Shonghi with a part of his people was in pursuit of them. When it was found they had left the Pa, some of our natives and others ascended, and there they found two poor old females, who were sick, left behind in their huts. One of these was the mother of Tepere, the head of the tribe. She was murdered without ceremony by one of the natives of our place (a Ngapuhi.) The other poor creature met with the same fate. A slave girl was also found upon or near the place, who was murdered, roasted and eaten.

About twelve we retired to rest, though not free from anxiety; yet for myself, I bless the Lord, free from all distressing fear.

Wednesday, 10th.—Soon after day break, Luke came to my room door wishing me to get up, for the natives were coming up to the house. I got on my clothes, and in a few minutes went out. Mr. Hobbs and Luke were out before me. A number had already come up, and Mr. Hobbs had asked them what they were come for; to which they replied, "To take away your property, and you must be gone." Just as I went out they were commencing operations: one party broke open Luke's house; but we had brought down his things into ours the night before. Another party at the same time broke open the potatoe or tool house, by dashing the door to pieces. Then followed the outer kitchen, and the store over it, and likewise the carpenter's shop; and never were men more busy than they in carrying out their contents. Being now fully satisfied that nothing short of a perfect clearance of all we possessed was their object, we saw it necessary to make all haste possible to equip ourselves for bidding adieu to the place and fleeing for our lives. Knowing that we had a journey of twenty miles before us, if our lives were spared, before we could meet with an asylum, I urged the two girls who came in last night, to get a little tea ready, as the women

and children could not travel without something. This was accomplished in a few minutes; and by this time we had got the children and all nearly ready to depart, should they break in upon us, for we had locked ourselves in the house. Like the Israelites in eating the passover, on the eve of their departure out of Egypt, we some of us partook of what little we got in a position to be gone. At this moment four of our boys came up to the door, and we let them in. They saw our situation, and offered to go with us, for which we were truly thankful; for without them we should have found much difficulty with the children and the few articles we had judged it indispensably necessary to take with us. As they had not yet attacked the house, we embraced the moment in clothing the lads with some of our better clothes, by which means we saved them. The natives were now breaking in through all the windows, and had also got in at the back door; our boys and girls felt much for us, and urged us to be gone, saying, if we did not hasten, "we should get away with our skins only." We were now fully satisfied that nothing but destruction awaited all we possessed, and were glad to get away with our lives. Before I passed through the door, I saw them taking away the bed, &c, from which I had not been roused more than an hour before. As the greater part of the people were on the back of the house, we passed through the front door and down the garden, making ourselves a road through the fences and over the wheat field.

God only knows what were my feelings at this moment, when obliged to quit the place on which we had bestowed between three and four years' labour, anxiety, and care. Never, never was I called to such a trial before. But praised be the Lord our God, he proportioned our strength to our day. I could not but praise the Lord almost every step I took from the premises, for I viewed myself and companions like Lot of old fleeing from the city of Sodom. I looked back many times with the strongest emotions of soul, and I must confess, not without great fear that we should be pursued by a party of those we had left plundering the property. One man I understand got over the fence after us. Our company consisted of myself, my wife and

three children, the youngest an infant five weeks and two days old, Luke Wade and his wife, brother Hobbs and Miss Davis from Paihea, who had come over to spend a few weeks with us. The property we secured was the clothes we had on, one small trunk, containing changes for the children, (which Mrs. Turner had fortunately collected I think over night,) and a few bundles which we carried in our hands. The value of what we have been obliged to abandon is considerable. We made the best of our way over the kumura grounds, for they were now no longer sacred to any parties. The poor women got quite wet in passing through the corn; for there was a heavy dew, and the morning was foggy. Just as we had crossed the river the second time, we met three of our natives who had fled on Friday night last to Shukeanga. They informed us that a powerful party were just at hand from Shukeanga, (or Hiokeanga,) going to defend the place against the Ngapuhi. They strongly advised us to turn out of the way and hide ourselves in the bush until the Tawa was past, for they would not only strip us of all we had got with us, but murder us.

This was a trying moment; danger and death again stared us in the face. I felt a strong persuasion that we ought to go forward, but this was not the mind of all our company; and through the strong solicitations of our natives we turned out of the way, ascended a hill, and hid ourselves amongst the shrubs. Such, however, were my feelings, that I could not sit for two minutes, being so strongly impressed that our path of duty was to go forward. Others had similar feelings, but our boys and girls objected, saying that they durst not go with us. We told them, however, that we did not care, and were resolved to go without them; and when they saw us move they got up, and went with us. As we descended the hill to get into the road again, we met Ngahuduhudu, one of our chiefs, and a very friendly old chief from the Bay of Islands, (Ware-Nui.) They at once advised us to stop on account of the party that was just at hand; but we told them we durst not stay, that we had a long way to go, that the day would soon be closing, and that we should have no food for the children. Ngahuduhudu replied, they would give us some potatoes for

the children : but we said, we must go, and asked the old chief Ware-Nui, of whom we had some knowledge, whether he would take care of us ; to which he consented, and said, " Come along." This was a great relief to my mind, though I confess I had many fears. Had we continued in the bush, I feel a strong persuasion those natives would have stripped, if not have murdered us. We proceeded, and having crossed the river twice more, just as we were turning a sharp corner or bend in the river, on a sudden we met the fighting party, which was one of the most formidable in its appearance I had ever seen in New Zealand. I judge there were at least two hundred, all prepared in their way for action. They were in a body, and as close together as they could possibly be. All were armed, and I think the greater part with muskets and bayonets. They were headed by several chiefs, one of the principal of whom was Paticone, from Shukeanga, the most friendly chief to Europeans of any we know: our having some acquaintance with him and his character, was a considerable support to our minds in this trying moment. The instant he saw us turn the point, he turned round upon the people and commanded them to stop ; and never before in New Zealand did I see so much authority exhibited, and that authority so promptly obeyed. Some few pushed forward a little, but he instantly pressed against them with his spear, or whatever weapon he had in his hand ; some others ran into the water to get past him, but he was in the water with them in a moment ; and having stopped the people, he told us to come forward towards him, which we did, and he then told us to sit down. Paticone and several other chiefs then came and rubbed noses with us, as tokens of their respect, friendship, or good will. Our poor old chief, Tipui, came up to us with his heart apparently full, to see us quitting his abode ; and by way of consoling our minds, or hushing our fears, which he probably saw depicted in our countenances, said in broken English, " No more patu patu whi-te man : " *i. e.* We will no more kill white people ; by which he intended to alleviate our fears. Our situation was told them by the chiefs we had met ; on which they asked us to remain ; but we answered, " No, we must proceed." After they had con-

versed a little, they told us to stand nearer to the water ; and the chiefs placed themselves by the side of us, and ordered the people to pass on the other side ; and when they were gone by we proceeded, the old chief Ware-Nui, continuing with us as our guard. Ngahuduhudu also went with us until we had passed all the stragglers. My heart did indeed rejoice when we were so far delivered out of their hands.— We got through the woods far better than I had anticipated ; and soon after we had passed the first wood, we met brother Stack, returning with Mr. Clarke and eight or ten of their school boys. I was truly rejoiced to meet them ; and they were no less glad to see us all safe, though sorry for what had taken place. One of the boys was sent back to Kidee-Kidee with all speed to inform them of what had occurred ; and to return with chairs, on which to carry the females towards the latter end of their journey. We were now able to render the weak a little more assistance, and journey forward much better than before. At the water fall, six miles from the Kidee-Kidee, we were met by a strong party from Paihea, consisting of the Rev. H. Williams, Mr. Richard Davies, W. Puckey, and I suppose at least a dozen natives. Our very kind friends no sooner heard of our situation than they proceeded to our relief with all possible haste ; they would have been with us at Wangaroa in less than twenty-four hours from the time the letter left us ; a distance, I suppose, not less than five and thirty miles.— Mr. Hamlin also met us here with something to refresh our weary frames ; and having partaken thereof, we proceeded onward, and soon arrived at the settlement ; for our females were carried on chairs by the natives from this place. At the Kidee-Kidee, we were received by our friends with every possible mark of Christian sympathy and kindness. While at tea together the old chief who had accompanied us, and another chief of this place, Titore, conversed together about our situation, and wished to know where we were going ; saying we must not remain here at this settlement, for if we did, different parties would come and strip our friends residing here, and kill us. Having refreshed ourselves, we conversed freely together on our present situation, and

inquired what was best to be done with us; and it was the decided opinion of all, that we should go down to the Paihea settlement immediately, there to remain until we saw our way clear to go elsewhere. It was farther given as the opinion of all the friends present, that I and my family should proceed to the colony by the first conveyance.

Our friends are all apprehensive that the Kidee-Kidee settlement will soon become like ours. Never have affairs in New Zealand worn such an alarming aspect since the missions were commenced as they do now. Weary indeed in body, but thankful to our God for our lives, and his great mercy to us through the day, we retired to rest.

Mr. Stack thus describes his journey to the Kidee-Kidee:—

“At 10 o'clock at night, I took leave of my dear friends, not without anxious fears both for them and for myself. The moon shone beautifully, and the late improvement of the track through the woods enabled me to travel with much ease. I found my companion unwilling to keep pace with me; and but for fear of losing the journals, I should have left him behind, having frequently to stop for him to come up, which, in the hurry I was in to press forward, was a great trial. As the morning star arose I found myself within four miles of Kidee-Kidee, where I arrived, wet and cold between four and five o'clock, and was hospitably received by our kind and affectionate friends there; who hearing my errand, lost no time in despatching a messenger forward to Marsden's Vale, with Mr. Turner's letter, and an accompanying note, acquainting them that Mr. Clarke would go back with me this morning, (Wednesday 10th.) Our dear friends, whose minds were greatly exercised about us, sympathized with us in the peculiar situation we were placed in; yet hoped that all would still be well, and that robbing us was only a threat. Mr. Clarke took leave of his partner and little ones, intending to stop if necessary some days with us, and took nearly a dozen boys and young men to assist, if it should be deemed proper to bring the females round by land. As I returned home I had many forebodings of evil; but finding that the two journeys, so quickly repeated, affected my frame

too much, I requested brother Clarke to go forward, as an half hour in his arrival might be of considerable comfort to our dear friends.

“I however found myself uneasy to let Mr. Clarke go forward by himself, and therefore endeavoured to overtake him, which I did at the end of the first wood, about seven miles from Wesley-Dale mission house.—We had just exchanged a few words, and were coming out of the wood, when our boys cried out, ‘Tenei nga pakeha’—‘Here are the white people.’ What I felt at that moment was indescribable: when we got a little higher we saw them moving forward in an easy step, and found, to our great joy, that none were wanting. The story of our dear friends affected me considerably; but while I felt sorrow for the once blooming prospects of Wesley-Dale, now all blasted, I could not but adore the signal interposition of a gracious Providence in their behalf this day. The weather being very warm, the females found travelling difficult, but within about seven miles of Kidee-Kidee were cheered by seeing our friends from Marsden's Vale, and Mr. Hamlin from Kidee-Kidee, coming to meet us. Nothing was wanting on the part of our friends to make us comfortable; and this kindness can never be recompensed till the resurrection of the just.”

11th.—Early this morning we began to make preparations for going down with our friends in the boat to Marsden's Vale. Great was the kindness of our friends at this station, in not only sympathizing with us, but in supplying us with a variety of things of which we stood in absolute need. A little after noon we arrived here, and were received with every mark possible of all that is really Christian and praiseworthy, and truly grateful was I for such an asylum in such circumstances. Pitiably indeed would have been our situation, had we not had such truly Christian friends in the land. Our kind friends soon divided us amongst them, and as soon began to inquire into the nature of our wants, in order that they might supply them. My two brethren were taken to Mr. Davies's, Luke and his wife to Mr. Fairbourn's and I and my family to the Rev. Mr. Williams's where we have a comfortable native room to ourselves, which

was erected for the accommodation of Mr. Cunningham, the botanist, while he was here.

From the present aspect of affairs, our brethren here have all come to the determination to send away to the colony by this conveyance all the valuable part of their property that they can spare, and remain if they can with as little as they can possibly do with. The two principal chiefs at Rangahou have told the church missionaries there, that they cannot take care of them, and have expressed their wish that they were in Port Jackson; for they are afraid they will be killed. Not that they wish them to go; for they say if they do go that they will go with them.

12th.—This evening messengers have arrived from the Kidee-Kidee, with a letter from the brethren there, requesting that two boats might be sent off in the night to fetch away the principal part of their things, for they expect to be stripped immediately. The two chiefs on whom alone they can place any thing like dependance for protection are gone away to Wangaroa, to meet Shonghi, who is reported to be dangerously wounded. They told the brethren before they departed, that if Shonghi was either killed or dangerously wounded they would certainly be plundered of all they possessed; and that it will not be in their power to afford them any protection: for they shall be obliged to be away to protect themselves and property.—Some of our friends are gone up according to request, to the Kidee-Kidee.

13th.—The friends returned with the boats, and the best part of the property, which they have taken to the sisters. They report that the state of affairs at the Kidee-Kidee is very precarious, and that it is quite likely they will be served as we have been. They are, however, resolved to remain at their post until that is the case.

14th, (Sunday).—The good friends wished me to preach for them this morning, and in attempting so to do, I found pretty good freedom in speaking from, "These are they which came out of great tribulation, and washed their robes, and made them white in the blood of the Lamb," &c. We afterwards partook together of the Lord's Supper. This was a profitable season for my soul.

The evening service was truly edifying to me. I baptized our infant son John Sargent; and I found the ordination solemn and interesting. The Lord gave him to us, and we have now dedicated him to the Lord, and trust through grace we shall be enabled to train him up for the Lord's service here, or resign him back according to his righteous pleasure.

Just after service two boys arrived from the Kidee-Kidee with a letter from the brethren there, stating that they never saw themselves in such circumstances before. A messenger had just arrived there, bringing the information that Shonghi was dead, and that a party would be there immediately to strip them. They request a boat to be sent immediately to fetch to this station Mrs. Clarke and the children; for they do not think it prudent Mrs. C. should remain there in her situation. This report has created a strong feeling in the breasts of all at this station. If Shonghi be dead, I now view it as a great mercy that we have got away from Wangaroa; for we might not only have lost our property but our lives also. Praised be the Lord our God for all his goodness and mercy to us!

15th.—The boat returned from the Kidee-Kidee this morning, bringing Mrs. Clarke and the children. All is well at present, but they are in hourly expectation of a party coming against them. All here are as busy as possible, packing and sending their property on board. I have learned to day from Mrs. Clarke, that our buildings at Wangaroa are all burnt to the ground. Such is the pitiable end of our labour and toil at Wesley-Dale.

16th.—I accompanied the Rev. Henry Williams on board the *Sisters*, captain Duke, to see the captain respecting a passage to the colony. He intends sailing in a few days; and I have taken a passage in his ship the *Sisters* for myself and family, Luke Wade and his wife, and a native boy and girl, whom we are taking with us as servants.

Ware-Packa and Waikato, who have been over to Wangaroa for potatoes, bring most distressing accounts of our station. The dwelling house is burnt to the ground, and the various out houses also. Our barn, containing what would have supplied us with a twelvemonth's flour, is utterly de-

stroyed. They say there is nothing but the brick chimney standing; that Taniha danced in six blankets before Ware-Pocka, and asked him if he would not go and look for some; and that Shonghi's wife is dead, and was buried in four of our blankets. Some say that Shonghi laughed when he heard what had befallen us.

18th.—A letter from the Kidee-Kidee, received this evening, states that Shonghi is not dead, though severely wounded, a ball having entered his breast and passed out close to the back bone. He is now under the Pa of Matapo, laying siege to it. The Kidee-Kidee is yet untouched; but Shonghi's slaves say that if he dies, that place will suffer the same fate as Wesley-Date; the church brethren there are therefore in a state of anxious uncertainty. Tinana is reported to have himself killed nearly a hundred women and children of the Ngatipo tribe, among whom there has

been dreadful slaughter; but the men have mostly escaped by flight.

It is the decided opinion of all here, that my path of duty is to go to the colony, to lay the circumstances of our affairs before the brethren there. Our very kind friends here have furnished us with those articles of clothing necessary for our voyage to the colony.

Dear fathers and brethren, you now see our afflicted and pitiable situation; and I know you will not only sympathize with us, but readily assist us all you can by your prayers and counsel. There is one thing that affords our minds great satisfaction, namely, that no act of indiscretion or imprudence of our own whatever, has brought this upon us; nor could we possibly have avoided it, by any means we might have adopted. They were not our own people who made the attack upon us, but stragglers belonging to Shonghi's fighting party.

REV. MR. GREAVES' REPORT OF THE NEW-ORLEANS MISSION.

To the Rev. J. Emory, Corresponding Secretary of the Missionary Society of the Methodist Episcopal church.

New-Orleans, July 7, 1827.

REV. AND DEAR BROTHER:—There has nothing very remarkable occurred in this mission since my last communication. I am happy however, to state, that our prospects are more flattering. On the 27th of April, we were visited by the Rev. Wm. Winans and J. C. Burruss, of the Mississippi conference, who remained until the 2d day of May. They preached several times apiece, and with considerable effect. Their congregations were large and respectable; the public attention was aroused, and a very considerable impetus was given to the wheels of Zion, which were almost at a stand.

From that time until the last of June, when, as is usual, many left the city, my congregations were large and respectable, or as much so as could be expected in such a place as this, where there are so few, comparatively, disposed to attend divine service, and where there are four Protestant churches opened at the same hour. There has been for some time past an increasing solemnity in the congregations, and often are the tears of contrition seen to steal down the

cheeks of penitent sinners, while the word of life is dispensed. There has been no general excitement, but there are many things which induce us to look for better times. It is true that wickedness of almost every description abounds, that the holy sabbath is still openly profaned by many who have even been taught better things, and there are but few who are disposed, whatever their private sentiments are, openly and boldly to confess Christ, and to stand forth as the decided votaries of virtue and morality; still the leaven of the gospel is, we trust, spreading, and the time is not far distant when its salutary influence will be felt in some measure, by all. Our glorious Redeemer will, I hope and believe, defend his own cause, and will yet cause this dreary waste, this field of moral desolation, to "rejoice and blossom as the rose."

The members seem much united, and there appears in most a very great *hungering and thirsting after righteousness*. There is a greater attention to all the means of grace, especially to class meetings, which are often truly interesting and profitable. We sel-

dom meet without feeling sensibly the divine presence. I cannot, with many of my brethren in other places, tell of multitudes being converted and added to the church, yet I thank God for a few. The character and stability of the society have been much increased by the addition of a few old substantial members, who have been received by certificates from other places.

The prospect among the coloured people, is still very flattering. I have continued my labours among them in the afternoon of every sabbath, and the congregation has so increased in number that our church will scarcely contain all. The greatest decorum has been preserved among them, and though convictions have been deep and pungent, there has been but little of that fanaticism and unqualified zeal, which characterize their meetings generally, seen among them. Between twenty and thirty have been received on trial during the last month, and the most of them profess to have found peace with God. The sabbath school instituted for their benefit, is still in successful operation. There are between seventy and eighty scholars belonging to it at present, and the most of them are making very considerable progress. Several of the senior classes read the New Testament with great facility, and there is scarcely one in the school who cannot repeat, without hesitation, the whole of the catechism. Considering the vast number of coloured people in this city, and the great influence they have in society, especially among the children of the rising generation, the value of such an institution can hardly be estimated.

I continued my labours among the mariners on board of the ships until some time about the first of June, when, in consequence of the hurry and confusion among them while in port, it was found difficult to obtain a vessel on which I could preach. During the time, however, that I did preach to them, I was much pleased with the prospect. The congregations were large and orderly, and often very serious. The seed sowed among them did not entirely all fall *by the way side*. Among some who became concerned for the salvation of their souls, there was one who made an open profession of it by attaching himself to our

society in this place. He intends quitting the sea, as he thinks such a life would endanger his salvation. But no great calculations of success among them can be made so long as we are compelled to preach to them on board of vessels. Arrangements are now making to build a mariners' church here, and we hope it will not be long before we have one. A suitable lot of ground has been selected, and the most of the funds necessary for the building has been raised, and it will not be difficult, we trust, to raise the balance, when once the work is commenced. The inhabitants of this city appear to take a lively interest in it. There is, evidently, not a port in the United States, where such a church is more needed. Besides the vast number of seamen always in port, there are, at least during the winter and spring, several hundred boatmen and other persons from the up countries, who would gladly attend a mariners' church. In view then of the importance of such a church, let every man who fears God, open his heart, hands, and purse, in support of this object. Surely Christians of every denomination, and every man who loves the Saviour and the souls of perishing sinners will do something towards it.

I have preached regularly every week to about two hundred poor miserable wretches in the state prison, most of whom receive the word with great joy. I have occasionally distributed tracts among them, which they have received with every mark of gratitude. The greater part of them are among the most abandoned of mankind, yet they have souls that must be saved, or lost eternally, and the *grace* of God is sufficient to *change* and *purify* them. Though my labours among them may not produce an immediate effect on any, I am not without hope. The seed which is now sown among them may spring up and grow in the hearts of many of them, when they are brought out and set at liberty.— And to show that my hope is not without foundation, and to encourage others in their labours among such characters, I beg leave to mention the following circumstances:—

I was walking through the city not long since, and to my great surprise, a poor man about forty years old, of whom I had no distinct knowledge, accosted me, and with tears of joy said,

"Sir, I am glad to see you again. I thank God that I ever saw your face."

"Where," said I, "did you ever see me?"

He replied, he had seen me in the prison. "I am," said he, "a poor miserable wretch just set at liberty, after being confined seven years, and while you were preaching to the prisoners on such a day, from Zech. ix, 12, 'Turn ye to the strong holds, ye prisoners of hope,' it pleased God to open my eyes to see the dreadful ruin which hung over my head, and which threatened to bury me in everlasting destruction. I saw the dreadful deformity and mischief of sin; I trembled at the thought of having indulged it so long; I felt that I was in bondage to my own corrupt nature, and to the devil who had long *led me captive at his will*. I felt, however, that I was a *prisoner of hope*; that I still had an Advocate with the Father, and I resolved, that by his assistance I would seek the salvation of my soul, and I feel determined now to live and die a praying man."

Another said to me one day at the close of service among them, "Sir, we thank you for your attention to us. Think not that because we are here in irons, we are destitute of feeling. No. We are sensible of the importance of the truths which you deliver, and we derive much comfort from the gospel."

I was requested, some time in April, to preach occasionally at a place called the Port of Orleans, three miles above this, which I have done regularly on every Monday evening. The inhabitants of the place and its vicinity are quite numerous, but they are mostly butchers and such persons as get their living by attending the public markets in this city. My congregations soon increased in number, and I am happy to say that there is at present a prospect of much good being done among them. There are some who not only attend preaching there, but also in the city. I have held my meetings in a private house, but they now speak of fitting up some other place. Surely the time is not far distant when many of this people will come up from the neighbourhood of the brutes to the dignity of the sons of God.

The field of missionary labour is

constantly enlarging; the Macedonian cry, "Come over and help us," is heard from almost every direction, and I would now call the attention of my brethren to a part of this country which has been too long neglected, namely, the towns and settlements above and below this city. The Mississippi river for thirty or forty miles below, and about one hundred miles above this, is lined on both sides by a numerous population who never once hear the glorious news of mercy and salvation through a Redeemer. Repeated applications have been made to me during this year to visit them occasionally; but in consequence of the extent of my labours here, I have not been able to do it. In the town of Donosonville itself, the seat of government for this state, a preacher might be successfully employed. The most of the inhabitants are Americans from the northern and eastern states, who know how to appreciate the blessings of the gospel and would cheerfully contribute to its support. There is another town containing several hundred inhabitants, about twenty miles west of Donosonville, on the bayou Lafourche, where a good congregation could be had. A citizen of that place called on me a few days ago, and informed me that there had a few Methodists settled there within the last year, and that a small society could be raised immediately. The French population is rapidly decreasing; and it is thought that it will not be long before the whole of the Mississippi valley will be owned and settled by Americans. The English language is now most generally spoken, particularly among the coloured people, who generally speak both English and French. The slave population is, I believe, more numerous in this section of the country than in any other part of the United States, and it is the wish of nearly all their owners, especially the Americans, to have regular preaching among them. I have endeavoured by inquiry, to obtain a correct knowledge of the moral state of this country, and I am clearly of opinion much good may be done by a prudent, zealous missionary. The field is now *white already to harvest*, and a more favourable time to send labourers into it, will not come soon if we neglect to improve the present opening. The call of this people is

pressing, and should be heard by us. They are living and dying in a state of ignorance and sin, and their blood is crying to heaven against us as Christians. Oh let us awake, let some general and decided effort be made by us, to send them the *gospel of peace*; let us endeavour to lead these poor ignorant slaves from the darkening and sensualizing vices which surround them to the glory and purity of the gospel. The same amount of funds

which is yearly expended by us in support of missions in foreign lands, or among the savages in America, would produce among the people whose cause I am pleading, five times the effect.

I make these remarks in order, if possible, to bring my brethren, especially in this conference, to reflect on the destitute state of this people, and to make some effort to send them a preacher.

CANADA MISSION.

Letter from the Rev. W. Case to the Rev. J. Emory, corresponding secretary of the missionary society of the M. E. C., dated Yonge-street, June 17, 1827.

REV. AND DEAR SIR,—The friends of Zion and the mission cause, have new occasions for gratitude and joy, in the conversion of the native Indians. The work of religion has commenced among one of the largest bodies of the Chippeways south of Lake Huron. To day we closed our camp meeting in this place by the holy communion and the baptism of 38 natives from Lake Simcoe, 26 of whom are adults, and came labouring with deep concern 30 miles to attend the meeting. They have now found the peace and hope of the gospel, and have left the camp for their present residence in New Market, near Lake Simcoe. They return with joy, and in hope of persuading others of their brethren to embrace the gospel. To strengthen them in their faith and to further this good work among the Simcoe Indians, Peter Jones and two other native teachers from the river Credit, accompany them to their brethren.—

Our hearts and prayers go with them.

For some weeks past, several zealous members of the New Market missionary society, have been engaged in teaching the Indians to read, in a sabbath school which they have instituted on their account. And such is the solicitude of the children to learn, that we have ventured to engage a teacher. Br. Wm. Law, secretary of the New-Market missionary society, having offered his services, we have employed him, depending on the promise of God and his faithful people for means to defray the expense.

There are now 30 children ready to enter the school, and it will commence immediately.

The number of souls in this body is about 600, and we are praying and hoping that the glorious work may spread (as among those at the Credit, Bellville, and Rice Lake) throughout the whole body.

From the same, dated Grape Island, July 26, 1827.

REV. AND DEAR SIR,—Being about to close my labours on this island for the present, to proceed on the duties of the district, I forward you the following statement of the condition of this people.

The number here is about 160, including those lately from Kingston. On the 15th inst. 34 of those from Kingston received baptism, 28 of whom are adults, and lately converted. The establishment is prospering finely. Beside other labours in building their houses, &c, the natives have planted 15 acres. Their corn, broom-

corn, and vegetables in their gardens are well cultivated, and of handsome growth. They have a house for schools and meetings 30 feet by 25. Six houses on the foundation 18 feet by 20, mostly shingled. One yoke of oxen, 3 cows, a set of farming tools, and lumber, nails and glass for completing ten houses. This comprises about all their property. It will be gratifying to many of our friends to learn that the school is kept by Br. Wm. Smith, (30 scholars in the day school and 50 in the sabbath school.) The business of farming, &c, by Br. Phelps, and the

female department, in knitting, sewing, manufacturing straw hats, &c, is superintended by sister E. Barnes. The whole community appear very happy in their new situation, and they are often heard thanking God in their own language, that he has put it into the hearts of his people to give them such assistance in the means of instruction and the comforts of life. Indeed we cannot look upon this new people without pleasing emotions, and peculiar interest. Seventeen months ago, they had neither home, nor comforts,—poor, and lazy, and filthy,—made wretched and miserable by intoxication, and a “burden to all around them.” There is now not one that takes the poisonous draught, not one but is an example in prayer and moral deportment. They have enough to eat, and houses are preparing by their own labour to screen them and their families from the storm. The conversion of this body and their hopeful state, are certainly striking instances of the power of grace, and the care of Providence. When we commenced the work last September, of assisting this poor people (the work when completed will cost about one thousand dollars,) we had not a dollar subscribed for the purpose. But since that, our subscriptions have furnished us with materials, and all we have wanted thus far in the undertaking.

The friends of missions in New-York, Brooklyn, Philadelphia, Utica,

and elsewhere, would be more than rewarded for their late benevolence, if they could witness the happy change in this people, especially in some of their religious meetings. The silence of midnight is sometimes broken by the voice of gratitude and praise. At the break of morn lately, we were all awakened by a voice which we feared at first was that of distress, as we did not understand the language. We hastened from our chamber with much concern to know the cause. On coming into a wigwam, I saw an aged woman standing up, but trembling, and in great exercise, talking to those about her. I inquired of Sunday, the native exhorter, “Who is this woman, and what is the matter with her !” “Oh,” said Sunday, “it is my mother. She very happy—she say she want to go now to heaven where Jesus is—she so happy all night, she can’t sleep.” Other instances of extraordinary ecstasy have occasionally occurred. The peace and happiness of our brother Moses, whom we have just committed to the grave, is, another instance of the power of grace on the Indian’s heart. In some instance I have thought of Moses from the mount, for his face would appear to shine, such was the happy state of his mind. During his illness, for several months he was always resigned, and often expressed a desire to depart, that he might be with Christ !

WYANDOT MISSION.

Last quarterly report of the state of the Wyandot Mission, for the conference year, ending Sept. 19, 1827.

State of the farm:—We have fifty acres of corn now standing on the ground—moderately good; we have reaped twenty-five acres of wheat this last harvest—light on the ground, but good grain; we have three acres of oats—light, but good grain; five acres of flax—short strawed, and thin on the ground; ten acres of meadow—light in the swarth; we have now in the ground two and a half acres of potatoes, that appear as though they would be first rate; one and a half acres of field beans—excellent; two acres of snap beans—moderately good; seven acres of turnips—doubtful of their doing any good; ten acres of pumpkins—tolerably good; one and a half

acres of melons and cucumbers—good; and about one thousand two hundred cabbages—first rate.

Since last fall we have sown about sixteen acres of timothy meadow, and will in a few days sow about four more. With God’s blessing there will be enough on the farm to do us plentifully, the article of meat excepted. As for groceries, tea, coffee, sugar, &c, as we cannot raise them, we cannot get them for family use, without using the funds of the mission; and rather than do this we do without them; except what our friends occasionally send us.

The want of sheep is a great loss to this establishment; nor do I see how to help it, for we are not in possession

of means to get them. For the want of this article, many Indian girls are comparatively idle; and what is worse, their time is spending and they cannot obtain a sufficient knowledge of the manner of manufacturing their own clothing. Winter is now approaching and there is nothing on hand for clothing. If some of the friends of missions would forward means, so that next spring, there could be something like two hundred sheep procured, in time to get their fleece for next winter, it would do infinitely more good, than any collection of clothing articles could. For this reason, the children would be taught to manufacture their own clothing; and our farm is admirably calculated for sheep stock.

The state of religion is still prosperous. The majority of the members are uniform and pious Christians. There have been about forty added to the society this year, ten have been expelled, two dropped, and two have withdrawn. At our camp meeting, on the 5th, 6th, and 7th of Aug. we had a good time; there were some converted, and several reclaimed from a backslidden state. In point of behaviour the Indians far exceeded their white neighbours in general.

The Wyandots are thinking of adopting a system of written laws, for the government of the nation. If this can once be carried into effect, their entire civilization will be completed in time.

The principal part of the young men and women who were scholars,

have received their education and gone home; some of whom promise to be ornaments to society. Those that now remain are promising children; and what is a most pleasing circumstance connected with these children, is, that many of them are the subjects of a gracious work in the soul. There was a pleasing circumstance took place the other evening. A poor afflicted little girl, so covered with scrofula sores, as scarcely to be able at times to walk, obtained a manifestation of grace, and exultingly rejoiced in God her Saviour. The fire ran—and blessed be God, the whole school seemed to partake of the heavenly repast. Although the young men and women have left the school there are numbers waiting to fill their place. The Delawares are also talking of sending some children to this school if all things are agreeable.

Our class leaders and exhorters are catching the missionary fire; they are talking of forming a kind of itinerancy among the Senecas, Shawnees, and Ottawas. How they will succeed is only known to God: but they appear at this time determined to make the attempt. The Seneca chiefs (I was informed by their agent,) have held a council among themselves, and have determined to abandon drunkenness. The thing was proposed to the tribe, and about thirty entered into the measure. The agent says, he has more hopes of these people receiving the gospel, than he has ever had.

JAMES GILRUTH.

POETRY.

From the Wesleyan Methodist Magazine.

TRUE HAPPINESS.

Long have I sought the wish of all,
True happiness to find;
Which some will wealth, some pleasure call,
And some a virtuous mind:
Sufficient wealth to keep away,
Of want the doleful scene,
And joy enough to gild the day,
And make life's course serene;

Virtue enough to ask the heart,
Art thou *secure* within?
Hast thou perform'd an *honest* part?
Hast thou no *private* sin?

This to perform, these things possess,
Must raise a noble joy,
Must constitute that happiness
Which nothing can destroy.—W. S. C.

GRIEF.

(From a new edition of Sonnets and other Poems, by D. L. Richardson.)

Oh! come not passion with the fiends of care,
And forms that haunt the midnight of the soul!
Raise not the fearful tempest of despair
Along my darkened path. Let faith control
Rebellious thoughts, and pangs that fiercely
tear
The chords of life. There is a softer grief,
The lone and weary heart may learn to bear

Calm and resigned, 'till quick tears yield relief
To voiceless feelings, and the bosom teems
With holy consolation. Such may be
Tossed on the dark waves of life's stormy sea,
The good man's sorrow.—Soon hope's cheerful
beam,
The trusting spirit from the strife shall free,
And gild the shadows of the mourner's dream.

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TO OUR SUBSCRIBERS.

According to a notice in our February number, (which see,) the present volume was to be concluded in ten numbers. This number, therefore, concludes the volume for this year, for the reasons assigned in the number for February. It will be perceived, however, that the full complement of pages is given as formerly. Our agents are requested to interest themselves as heretofore, to make the collections for the Magazine and Guardian, and where it is not convenient to remit by mail, to pay the amount to the presiding elders, or send it to the conferences.

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